
Kellogg vs. The Brethren: His Last Interview as an Adventist — October 7, 1907

We here publish John Harvey Kellogg's remarkable valedictory statement as a Seventh-day Adventist. In this installment, and the equally extensive one appearing in the next issue, readers of Spectrum will be able to hear Kellogg's comments on all the topics he discusses, from the beginning of this interview to the end. The type-written transcript extends through more than 100 single-spaced pages. What appears in Spectrum's two installments constitutes over half the complete manuscript. In the second and final installment, Kellogg expands his recollections of life with James and Ellen White, his first-hand accounts of the beginnings of Adventist medical institutions, his difference with the church's ministerial leadership, and his shifting views of Ellen White's authority.

We are fortunate that the editor of what appears in Spectrum is Kellogg's biographer, Richard W. Schwarz, emeritus professor of history at Andrews University. A former vice-president for academic administration at Andrews, Schwarz wrote both John Harvey Kellogg, M.D. (Southern, 1970), drawn from his University of Michigan dissertation, and the standard college text on Adventist history, Lightbearers to the Remnant (Pacific Press, 1979).

—The Editors

The Introduction

For more than 30 years, Dr. John Harvey Kellogg played a key role in the

Seventh-day Adventist church. No one was as closely identified as he with Adventist teachings on healthful living and the rapidly developing Adventist health care institutions. Few could match his enthusiasm for ministering to the orphans, the unemployed, the homeless, or the captives of "Demon Rum." Kellogg helped shape Adventist educational policy, organized the church's first medical school, and built the Battle Creek Sanitarium into an institution with an international reputation. His search for more healthful foods spawned the prepared breakfast food industry, provided vegetarians with the earliest meat analogs, and led Adventists to be known in some quarters as "peanut eaters." He was an active member of the General Conference Committee, but also found time to serve on the Michigan State Board of Health and as an adviser to the Women's Christian Temperance Union.

Perhaps it was his early contacts with leading European physicians such as Mortimer

Granville in London, Pietre-Sante in Paris, and Billroth in Vienna that led Kellogg to move freely among captains of industry, government leaders and national and international figures. He cultivated opportunities to spread Adventist health concepts in lecture halls as diverse as big city Y.M.C.A.'s, university campuses, Salt Lake City's Mormon Tabernacle (where he addressed 7,000 at the request of Mormon church President William Woodruff in 1898), and Toledo's municipal park



Dr. J. H. Kellogg, 1852-1943, the most famous Adventist of his time, was a strong promoter of exercise and rode his bicycle well into his 90th year.

where he was the guest of the city's reform mayor, "Golden Rule" Jones.

The Battle Creek Sanitarium drew men like Wall Street genius C. W. Barron, perennial presidential candidate William Jennings Bryan, and conservationist Gifford Pinchot. In 1938, a local newspaper indicated that grape juice producer Edgar Welch had visited the "San" 32 times, textile manufacturer Joseph Cannon and U.S. Treasurer W. A. Julian 22 times each. Montgomery Ward, J. C. Penney, and S. S. Kresge also journeyed to Battle Creek. Nor did Kellogg's contacts with fellow doctors and scientists decrease. He exchanged visits with the Mayo brothers and the very year of the Amadon-Bourdeau interview spent several days observing Pavlov's experiments in St. Petersburg.

In spite of, or perhaps because of, his prominence and enthusiasm, Kellogg's relationships with many Adventist leaders were not very harmonious. At the start he had been regarded, with irritation by some, as a protégé of James and Ellen White. At the end he would be accused of undercutting Mrs. White's teachings and subtly seeking to discredit her prophetic role. Many in conference administration believed that he tried to lure the most promising Adventist youth and ministers into medical vocations. They felt he was unbalanced in his devotion and promotion of the Three Angels' Messages, and also guilty of trying to introduce pantheistic concepts into Adventist theology.

For his part, Kellogg was annoyed at many Adventist preachers' less-than-complete dedication to health reform. Their fondness for flesh foods particularly irked him. And when he broke into the circle of popular camp-meeting lecturers, he found conference presidents most likely to assign him the 5 a.m. service, when only the most dedicated campers turned out. Kellogg became convinced that Adventist ministers were poorly educated (many were), narrow-minded, and too parsimonious in committing church funds to medical and welfare work. He saw them as scheming to manage and profit from

Adventist medical institutions and infant health-food factories. His long-time antipathy toward W. C. White led him to assume that "Willie" was poisoning his mother's mind concerning Kellogg. The doctor developed an almost pathologic suspicion and mistrust of strong Adventist leaders like Arthur Daniells and W. W. Prescott.

From 1902 on, Kellogg was involved in a series of running battles with the General Conference leadership. He particularly objected to President Daniels' more conservative financial policies and to what Kellogg saw as Daniels' determination to control all aspects of the denomination's medical work. Prescott led the attack against Kellogg's book, *The Living Temple*, which he believed contained dangerous theological heresies. Since church leaders had earlier agreed to enlist all Adventists in an effort to sell *The Living Temple* (all profits were to help fund the rebuilding of the Battle Creek Sanitarium destroyed by fire in 1902), Prescott's criticisms seemed doubly vindictive to the doctor. It came to the place that these men refused to talk directly to Kellogg, preferring to treat with him instead through Adventism's most prominent lawyer at the time—Judge Jesse Arthur. The Battle Creek Tabernacle's new pastor, M. N. Campbell, also led a move to have Kellogg disfellowshipped by his local congregation. In those days, however, such a move was not made without directly inviting repentance and a change of heart and attitude on the part of the member to be disciplined.

It is in this setting that the interview excerpted below took place. Having decided that the Tabernacle members would consider in business session Kellogg's continued membership in the group, the Tabernacle board of elders dispatched two members to labor with Dr. Kellogg. Astutely, they chose men who had not been embroiled in public controversy with him, but were also long-standing and respected church leaders. George Amadon had been a veteran *Review and Herald* worker. At 70, he was too old when the publishing

plant was destroyed by fire in 1902 to consider moving elsewhere. Instead he was employed as a visitation pastor for the Tabernacle. Augustin Bourdeau had been an Adventist minister, missionary, and local conference official for more than 50 years. Now, in 1907, at age 73 and in declining health, he resided in Battle Creek. Kellogg was 55 at the time of the interview.

Before proceeding to an edited transcript of the interview, a few words concerning its history must be said. Kellogg regularly employed stenographers

Anyone who has experience with legal trials . . . knows that witnesses frequently disagree, not only over minor events, but over major ones as well.

to record important meetings exactly. He was prepared in this way for the interview he had agreed upon with Amadon and Bourdeau. When a staunch member of the Tabernacle was employed to transcribe the interview, she immediately alerted her pastor, Elder Campbell. Sensing the importance of the transcript, Campbell recruited several stenographers to aid in getting the material transcribed quickly. Copies were dispatched to General Conference headquarters. For years they lay in the church's unorganized archives and in the papers of the Ellen G. White Estate. Copies found their way to some denominational college libraries. Serious scholars have long been familiar with this famous interview. It provides probably the single best picture of Dr. Kellogg's side of his controversy with denominational leaders. All the major points at issue were covered, some of them repeatedly. Kellogg clearly dominated the interview. It was not, however, until 1986 when the Omega Historical Research Society of Tempe, Arizona, published the complete transcript of the interview under the title *The Kellogg File: Closed 1907, Reopened 1986* that a larger

number of Adventists had access to this historical document.

There is little question as to the genuineness and accuracy of the document. The same is not necessarily true of all the statements made therein. Kellogg undoubtedly expressed his understanding of events, but it must always be remembered that this was the way he viewed things. His brother, Will Keith Kellogg (who developed one of his older brother's ideas into the breakfast food industry) provided an evaluation that should also be kept in mind. Just eight years after this interview, Will wrote the doctor, "I notice that for some things you have a very unusual memory. Sometimes I think you have a memory for details of things that really never happen" (W. K. Kellogg to J. H. Kellogg, September 23, 1915).

Anyone who has experience with legal trials or in attempting to correlate historical documents, knows that witnesses frequently disagree, not only over minor events, but over major ones as well. This is particularly true where self-interest and/or the interpretation of motives may be involved. Outside corroboration is needed in areas of dispute, but not always available. With this caveat the interview still provides a fascinating picture, both of Kellogg's personality, and the troubled events that plagued the church in the last decade of the 19th century and the first decade of the 20th.

The length of the interview, its repetitions and irrelevancies, made an edited version seem preferable to *Spectrum's* editorial board. Although I

would have preferred deleting less of the interview, I have yielded to *Spectrum's* judgment on available space while attempting to preserve the overall flavor of the exchange and insure that all of the principal issues as Kellogg saw them are included. The explanatory footnotes and the subheadings, not part of the original document, have been inserted in an effort to help modern readers better follow the discussion.

Readers who wish to explore further this period of Adventist history can find a very different perspective from John Harvey Kellogg's by reading the fifth volume of Arthur White's biography of his grandmother, *Ellen G. White: the Early Elmhaven Years (1900-1905)*, published by the Review and Herald Publishing Association in 1981. My own biography, *John Harvey Kellogg, M. D.*, and the chapter entitled "The Kellogg Crisis, 1901-1907" in *Lightbearers to the Remnant*, may also be helpful.

—Richard W. Schwarz

The Interview

(J. T. Case present taking notes from 8:20 to 9:00 a.m., when Mr. Ashley arrived and continued reporting.)

G. W. Amadon: Good morning Doctor. It may seem rather early in the morning for a couple of old gentlemen like us to wake you up.

J. H. Kellogg: I stopped my work soon after one o'clock, I got three hour's sleep, then I was awake and working. . . .¹

Kellogg's Attitude Toward Disfellowshipment

A.C. Bourdeau: We came in to see you this morning, and we are quite anxious to know just exactly where you stand. . . . I thought I would have Brother Amadon, who has known you for many years, come with me. We are here together. The situation is rather peculiar at the present time. We do not know

what is coming, and yet we are anxious that the Lord will manage everything right and help us to move right all round.

Amadon: . . . in regard to your connection with the church here, with the congregation. . . . He [Brother Foy]² reported to us that you said you should not withdraw from the church. Others have withdrawn from the church—your brother, Gibson, Moses Kellogg, and others. He did not intimate that you referred to those cases, but he said you stated you would be glad if the church would just remove your name from the list. . . .

. . . He said if you were disconnected you would not find fault, and that is one object of our early visit this morning. We thought, Brother Bourdeau and I, that having known you so long, and having been intimately connected with you in the direct work, so that it was a kind of proper thing, he being a minister and I being an elder of the church, to come and find that out.

Kellogg: I might say that this is the first official visit I have ever had from anybody connected with the Battle Creek Church. This is the first time that the church officers have ever called upon me with reference to my standing in the church. . . .³

. . . I was going to remark concerning what I said to Brother Foy with reference to being connected with the church. Brother Foy said, "I do not have any confidence in your position." "Well," I said, "Brother Foy, . . . What is there about my position with which you disagree?" "Well," he said, "I do not know." I asked, "What is there about my belief that you disagree with?" He replied, "Well, I do not know, but you are not in harmony with the conference." I said, "I do not know why the conference should disagree with my belief. If they would sit down and talk with me I presume they would find out there is no occasion for disagreement at all. I have long invited them to come and have a talk with me but they have never come." "Well, but the Lord has said it," he replied. Now there it is, I said I have done all I could

Explanatory Footnotes

1. An omitted opening interchange touches briefly on Kellogg's adopted children and on a tubercular patient being cared for in Bourdeau's home.

2. Foy had been a member of the Sanitarium Chaplain staff. His wife was the long-time matron of the Battle Creek Sanitarium.

3. In an omitted section Kellogg tells of an early case of church discipline during which virtually the entire Battle Creek congregation was disbanded. He claims to have been, as a boy, the clerk of this business session.

4. At the Lake Union Session in 1904.

do that the Lord has asked me to do, that Sister White has said the Lord has asked me to do. What I meant by that remark was this: In the first place, at Berrien Springs,⁴ Brother Daniells, Prescott, and others who were in a hostile attitude towards me received a letter from Sister White in which they were instructed to come to me and hold out the right hand of fellowship to me and to W. K. Kellogg, and to make no conditions. They never came. I waited on the ground for several days until I was compelled to go home to perform surgical operations, and I waited until the very last minute and the very last train and then hired a conveyance to hurry me to the depot, to give them every opportunity. They never came. . . . They made no overtures of any sort whatever. I then thought that possibly in light of what Sister White had written, it was my duty to go to them, and felt that possibly I ought to have done so before leaving the ground. So I went to the telephone and spent about two hours . . . telephoning the brethren, to Brother Butler, to Sister Druillard, and to others there begging that they would come down here and let us sit down and talk our differences all over; and I sent them the message that if they would come, I believed we could settle all our difficulties in half an hour; that we were ready to make every concession that could possibly be made. And they declined to come. . . .

Prof. Prescott, however, dropped off on his way through going east and came up with Elder Evans and sat down and had a little talk with me; and in talking matters over he made several statements which I felt were not true, which I knew were untrue, which I proved right on the spot were untrue; and I told him how I looked at it, and I felt that they were not only untrue but that he was consciously telling what was not true, for it was so preposterous, so absurd that it could not be true.

Amadon: You mean to say he knew what he was telling?

Problems Over the Living Temple

Kellogg: I mean to say he knew he

was not telling the truth, and when I put it straight to him he was completely dumbfounded; he could not say a word; he could not raise a question. And I am willing to tell you what that was because that concerns the very first thing that I am charged with doing—when the *Living Temple* was published in the first place.

Bourdeau: I read every word of that *Living Temple* and some parts of it several times over.

Kellogg: Well, it has been read quite a little, I expect, some parts of it particularly. Now in preparing that *Living Temple* I did it in harmony with a plan prepared by Prof. Prescott and myself, in harmony with Sister White—to prepare an educational campaign for Seventh-day Adventists on questions of health, and I had not given very much attention to the Biblical point of it, but Prof. Prescott had been up here teaching. . . . This book was to be the textbook of the campaign, so I did my best to write that book as I thought in harmony with the teachings that Prof. Prescott was giving here at the Sanitarium and in the *Review*. I introduced here and there a suggestion by one of my assistants who was helping me. She would suggest a text here and there and tell me what Prof. Prescott had taught with reference to that, show me the reference, show me what he was writing about it. . . . although I did not go quite to the extreme length that he did. He was teaching here—for instance, he took a piece of bread and held it up. “Do you believe that this is the body of Christ? This is the body of Christ. This is the body of Christ, I say, this is the body of Christ.” Now, Dr. Case, you heard him say that?

Dr. Case: He said every meal should be a sacrament; we were eating the body of Christ and drinking His blood.

Kellogg: Yes.

Bourdeau: That is the way the Catholics teach, too.

Kellogg: He held that and you can read it in the *Review*.

Bourdeau: Does he hold to those views now?

Kellogg: He never had said he did

not. . . . in the *Review* or in public. . . . [H]e had preached it at that very conference of 1901 and Sister White was there and there was no dissent from it.

The views I put into the book I gave right at the conference and they were published in the *Bulletin*⁵ and I preached around at camp-meetings . . . We had a meeting there [Sanitarium Chapel] on the question of healing the sick, and I presented my views with reference to the. . . *Living Temple*. Afterwards Sister White read the report of what I said there, and she said, “That is right.”

. . . The view that I gave there was that whenever a man was sick and gets well, it is God that heals him; there is no power to heal but Divine power; and the healing of the sick is always Divine healing; that God may work quickly, or He may work slowly; the healing power is creative power; and nothing less than creative power can heal the sick man. . . . I might state further that Prof. Prescott was one of the committee who was to look over the book, and he went over it and gave me his written report on it. . . .

Case: It was six-and-a-half pages of typewritten manuscript.

Kellogg: It was six-and-a-half pages of typewritten manuscript, and not a word said about anything in it for which the book is now denounced. . . .⁶

Denominational Financial Policies

Then, after I came home from Europe, I found I was under condemnation, and I was condemned at that time because I did not endorse the financial policy of the General Conference. They had adopted a financial policy that no

5. This would be more true of Kellogg's presentations at the 1897 General Conference at which time Ellen White was in Australia.

6. This is not in harmony with a Prescott evaluation of *Living Temple* in the General Conference Archives. If this evaluation was given to Kellogg at the time he refers to, he would have known that Prescott had serious theological problems with *Living Temple*.

7. Sarah McEnterfer, Ellen White's nurse/companion.

institution should go in debt. They had gone further and said it was wicked for a man to go into debt, and that that text of the Apostle, "Owe no man anything" referred to money, and they took that stand very strongly, . . . and held me under condemnation because I could not—would not endorse that financial policy. I said to them, "You cannot stick to it a year if you try; it is impossible, and it is not right. If you can get some of the devil's money and save somebody's life, it is a proper thing to do. . . ." I told them what I thought about it—that it was fanaticism, unsound, and they never would follow it out if they adopted it; but they did not endorse this [my view] and they started the campaign [against me] on that basis.

Of course, since that time they have entirely departed from it [the financial policy]. I saw a notice in the last report of the Washington Sanitarium, of \$2,500 interest, which means a \$50,000 debt. They are making new debts, and through the *Review* are calling upon the brethren to loan them money; and it is well enough known by everybody that they abandoned that policy although for a long time they did it in a very still kind of way.

More Problems With the Living Temple

When I found the book was condemned, as soon as the book was printed, or later as soon as it was set up ready to print, I held it in the plates for a year nearly, waiting to see what would come out of all this discussion; and when the book was finally condemned by Prescott and others openly. . . I sent . . . two copies, one to Sarah⁷ and one to Sister White. I sent them both to Sarah to give one to Sister White; and Sarah wrote back after that about six weeks—this was in the spring just after the Oakland (1903) conference—she said, "I put a copy of the book on the table in Sister White's room. For several days she did not look at it. For the last two or three weeks she has been reading it, and she tells me that she is going to read it through, and that she finds it a very

different book from what she supposed it was. . . ."

I waited then for Sister White to have a chance to finish reading the book, and to see what her criticism would be; so I held the book in and did not set it in circulation until fall. And at that time, along in October, some months after I sent her the book, I sent out copies to the presidents of Union Conferences and asked them to look the book over and see what they thought of it, and if they wanted to use it to help us

I arose before that Council and the whole Conference, and with tears running down my face, I said, "I receive what has been said about this thing as from the Lord, and I will withdraw the book from circulation at once."

in paying the Sanitarium, paying off our debts, and helping along other Sanitarium enterprises. And I had back several very favorable letters.

. . . I never received one line from Sister White condemning the book or giving me any hint against it—never received one line from her hinting to me that I was teaching wrong doctrines, although I had been teaching those doctrines for 15 years or more. . . I never got any private reproof from her about it, or any letter at all; and about the first thing that appeared was this article in the *Review*.

Now I saw that article a day or two before it was printed in the *Review*. It was not sent to me, but I happened to be in Washington, and some of the brethren there had a copy of it, and let me read it. . . . But she [Ellen White] did not intend to have it printed in the *Review*. I know that. It was done by a trick. . . . She only sent it for the private information of those brethren, and it would not have been printed in the *Review* if it had not been for a trick on the part of Prof.

Prescott. They telegraphed Sister White that there was a great crisis, and it must be published. They sent her a telegram, and she consented to it on that.

Now there was no great crisis at all; it was an absolute falsehood. This paper was read before the Council in Washington. I arose before that Council and the whole Conference, and with tears running down my face, I said, "I receive what has been said about this thing as from the Lord, and I will withdraw the book from circulation at once. . . ." I telegraphed for the books to be boxed up and put in the basement of the College, and there they are now. . . . But this is a very different story from what is being circulated about the thing. I am telling you these facts because I want you to know them.

. . . I might say that at the council held here the fall before,⁸ I asked the chairman to appoint a committee and let the committee revise this book, and whatever they found in it that was wrong, we would take it out. I said, "Anything, that is not in harmony with the Bible and with the teaching of the denomination, I will take out of the book if you will point it out to me." Now that is on record. You can find it there. I offered to do it at the very beginning, before the book was printed and after it was printed; and sent it to Mrs. White for her consideration, but did not get a word of fault found with it.

After it was printed and condemned, I said, "Very well, I will withdraw it from circulation, and pack it up." I saw Prof. Prescott, and I said, "What is the matter with the book? . . . "This life that is in me and in all living things, if that is not Divine life, what is it? Can there be one life for one thing and another life for another thing?" He said, "Of course, there is only one life; it is God's life." I said, "Of course, all life is God's life, and it is the only life there is." "Well," he said, "it is the method of teaching it; it is the teaching of it." I said, "Tell me how to teach it, then, if I have not taught it right; I am willing to be instructed." He said, "I do not know whether I could tell you how to teach it, but I can teach

it myself."

Then I said, "Prof. Prescott, you take this book of mine and revise it; go through it from one end to the other . . . anything you think is wrong in this book, and I will take it out. . . . We need to use that book, because it is part of our means of raising money, and we need \$50,000 before the first of the year, and do not have any other means of getting it that I know of, and I want to fix this thing up as quick as I can and get it out." Prof. Prescott said, "I do not want to be a censor." "Well," I said, "I request you to do it, and you do not need to make any argument about it. . . . Finally his lips quivering and he turned his face away. . . . [H]e said, "I will do it." And he said, "There ought to be somebody else to look it over also." "Whom do you suggest?" He said, "I think Elder Haskell will be a good man." I said, "All right, I will go and see him."

I said, "When can you send it?" He said, "I will mail it to you Sunday". . . . I said, "Here is a dollar bill; you send it by letter postage with special delivery, for I want to get it as quickly as possible, and here is a dollar to pay the postage." He declined to take the dollar bill. He said, "No, you make it all the harder for me." So I put the dollar bill back into my pocket.

I went up to see Elder Haskell, and he agreed to do the same thing. Now Prof. Magan remained behind in Washington, and he afterwards told me, "Prof. Prescott . . . is not going to revise that book and send it to you." I said, "He said he would." "Well, but," he said, "He won't because I heard he told Elder Daniells he was going to do it, and I heard Elder Daniells say at once, 'You ought not to do that.'"

. . . I waited until Sunday and it did not come; and Monday came a postal card saying, "I did not get it finished, and was not able to get it off;" and the next day I got a letter saying that he was not going to do it at all. He advised that the book should not be printed. The next thing I noticed was the article in the *Review*.

Of course, when I got home I announced to our friends that everything

was going to be settled up, that Prof. Prescott was going to revise the book, take out all the bad doctrine in it. . . . I told them we had accepted the testimonies that had come; and surrendered the things, and we were going to do the best we could, and going on in harmony. I told them down there that I was willing to work under the smallest conference in the world, that they might put any doctor over me they wanted to. I made up my mind I would trust the Lord to take care of me and I would do anything they said.

Bourdeau: You had revised the book as well, had you?

Kellogg: . . . After a few days I got a letter from Haskell saying he would send a few suggestions. I guess he sent a few suggestions. Then I wrote to Will, told Will White the story, and I said, "I propose to take out of the book certain pages which contain the matter which has been objected to, and to change the name of it to 'The Miracle of Life,' and now I want to know what your mother thinks of that." And I wrote her a letter and told her that I accepted what she had written with reference to the book as a message from the Lord, and had stopped the sale of the book.

Will wrote me back that what I suggested to him seemed to him to be all right, and he said, "I will speak to Mother about it, and if you do not hear anything to the contrary, go ahead." I never heard a word to the contrary. So I went ahead. . . .

Now with reference to Prof. Prescott, the situation was this: that I got out and around that Prof. Prescott was going to revise the book just as he said he would, and Elder Daniells came in and talked to him, and told him he must not do it; so he was in a tight fix, so he had to say something . . . The last thing in the world they wanted to have done was to have the thing healed up because they wanted to keep this thing going until the Sanitarium was crushed, so that they might bring the medical work into subjection to them. That is what their whole campaign was planned for. Elder Daniells told Prof.

Sutherland after the first council meeting we had here, "We made a mistake in attacking the theology of the book." It was evident that they thought they made a mistake in doing that thing. Now Prof. Prescott came out with an article in the *Review* saying it had been rumored the General Conference was going to revise the book; that no such thing was going to be done, and no such thing had been contemplated. He put it in stronger terms than that. Now I said to Prof. Prescott, "How could you publish such a thing as that in the *Review*

The last thing in the world they wanted to have done was to have the thing healed up because they wanted to keep this thing going until the Sanitarium was crushed, so that they might bring the medical work into subjection to them.

when it was not the truth; when you promised me you would do it?" He said, "I never agreed to revise the book; I only agreed to make a report on it." I said, "Prof. Prescott, was it necessary for me to offer you a dollar bill to pay the two cent postage on a letter? You remember I offered you a dollar bill?" "Yes." . . . He was confounded. He could not say a word. . . . I might say, Elder Evans was present at that interview. . . . Dr. Reed was there, and I think Brother Butler [H.G.]. . . .

8. If this occurred in 1902, as would appear from the context, Kellogg evidently knew this early in the controversy of theological objections to his book.

9. In the following omitted section, Kellogg indicates that W. C. White finally agreed to attempt to get the General Conference Committee to come to Battle Creek for a discussion of the issues in the controversy.

Reconciliation Attempts in 1904

Now I begged them to come here; but they did not come; but W. C. White stayed a day or two behind at Berrien Springs. I wrote him and begged him to come over here so I could have a talk with him. He came over. "Now," I said, "Will, what is the use in fermenting this thing, this warfare? . . . I am not a pantheist; and I don't believe in pantheism. . . . [I]f anything I had written . . . was an error, I would retract and denounce it. I am not a pantheist, and you know it. If I were a pantheist, I would be out worshipping the morning sun."⁹

Rebuilding After the Fire

. . . Sister White intimated after we got our building up to the fourth story that we should not have built here in Battle Creek, and I wrote her, "What shall we do then? Here we are up to the fourth story." She wrote back, "Finish it up as cheap as you can; and make expenses as little as you can. . . . So we finished it according to instructions.

Bourdeau: You had made a start before.

Kellogg: We were up to the fourth story before we had a hint we ought not to have built here. These statements that have been published do not present things in a straight light at all. There is a document dated two days after the fire (February 20, 1902) . . . intimating that we ought not to build, . . . [it was never] sent to us . . . and none of us ever knew it existed, never saw it until we saw it in that published document a year ago last Christmas (1905). . . .¹⁰

. . . At the General Conference at Oakland [1903], I told the brethren . . . "The Sanitarium is not occupied yet; it has not been dedicated, and if we have made a mistake; if it is not the Lord's will that the Sanitarium shall be there at Battle Creek, let the Sanitarium be sold, and have the Sanitarium wherever the Lord wants it." . . . Sister White said, "No, let not the Sanitarium be sold; let not the light of the Sanitarium go out at Battle Creek. Let all take hold to make that enterprise a success. . . ."

. . . She said, "If the Battle Creek Sanitarium had been moved to a salubrious locality it would have been pleasing to the Lord." She never had any testimony for us that we should have built a smaller institution. . . . It

was simply the removal of the institution entirely to some other place. That was the only thing we ever had.

Kellogg's Attitude Toward Disfellowshipment

. . . [S]o as far as my connection with the church was concerned, I said, "I expected to be turned out of the church, but I shall make no protest against it." I said I will not on any account withdraw from the church; and I will not ask to have my name dropped; I will do nothing of the kind, because if I do, that will immediately be used as a pretense and published everywhere as proof that I have withdrawn from the church, withdrawn from the truth which I have believed in for all these years, which I have been raised in—that I have repudiated it; and it will be said everywhere that I have done it when I have not done it, and it is not the truth.

I said, "I believe just what I have believed for the last 40 years and I am standing by everything I have stood by; and I have not changed." The Conference have changed their attitude toward me and toward this institution for campaign purposes and for the purpose of subjugating us; but so far as I am concerned, I have not changed. I believe in the Sabbath, I keep the Sabbath; I believe in the Lord as I always did believe in Him; I believe in the Lord Jesus Christ; I believe in the unconscious state of the mind (in death). I believe that the end of things mundane cannot be very far away, must be near at hand. I believe the general principles of the Seventh-day Adventist faith as it has been taught and as I was taught it.

Kellogg on Certain SDA Teachings

Bourdeau: About the sanctuary question, the 2300 days—are your views about the same as they were?

Kellogg: I believe exactly the same as I have been teaching for the last 15 years about that thing—just the same; I have made no change at all in that thing.

Bourdeau: You remember it was stated by Elder Jones at that meeting we



All that remained of the 1878 Battle Creek Sanitarium after the fire of 1902.

had here, that he did not believe that the sanctuary was a limited place, a real location that is limited—

Kellogg: He never told me that and I never told him that; I never had any conversation with him about it. I believe the Bible; I will just simply state I believe that. Now there are a whole lot of things that in my busy life I have not had time to study into all the details, so that I can define my belief. I do not know, I do not pretend to know. I believe just what the Bible says.

A brother asked me the question a while ago, "Do you believe the Lord is coming in this generation?" "Now," I said, "The text that says those that see these things—this generation shall not pass until all things be fulfilled. The Bible says it. I believe the Bible and I believe that." If anybody should ask me to explain it, to limit it and tell exactly what it means, I do not know whether I could; but I believe that whatever it means is true. I said, "Do you know exactly what it means?" He said, "No I know what I think it means, but whether anybody else believes that or not I don't know."

I have heard quite a number of different interpretations of it. . . . When I was a boy, "this generation" meant 30 years. When I got older, got to be about 18 or 20 years old, then it meant 60 years. A little later it meant the persons who saw the sun darkened (1780), that there would still be some of them alive when the Lord came. Time has kept going on and those people have died off . . . [B]ut Prof. Prescott has discovered a new meaning—that "this generation shall not pass" means the generation which recognizes those signs as being signs of the coming of the Lord; the generation that recognizes the signs as fulfilled prophecy, indicating that the end is near. That seems kind of a reasonable proposition. . . .

I don't want you to misunderstand me. You might get up and state what you believe to be Seventh-day Adventism, and I might not agree with everything you said; and Brother Amadon might do the same thing and I might not agree with everything he said; but I

don't agree at all with this policy that is being carried on of persecution against the Sanitarium and of condemnation without a trial. . . .

Bourdeau: . . . I wanted to have an interview about . . . your views of the personality of God, the angels, and the home of the righteous—have an interview on that.

Amadon: Doctor, have you changed your views in regard to the atonement of the Savior?

Kellogg: Christ died for sinners. I believe all I ever believed.

Amadon: Just as you always have, as we believe?

Kellogg: What do you believe?

Amadon: I don't ask that question to draw you out, to get something out that I may repeat sometime; I simply ask the question. Now, that is a very vital thing about the atonement, as vital as the reception of the Bible.

Kellogg: I will tell you what I believe about that. I believe Christ died for sinners; that He is the lamb slain from the foundation of the world; and that there is no other salvation except through Christ.

Amadon: I don't know—

Kellogg: These charges that have been made against me, that Prof. Prescott has made, has charged against me, that I denied the atonement in conversation with him, are absolutely false. I never had such conversation with him in the world. And knowing that such stories were carried to Sister White through others, I took particular pains in the last interview I had with her to say to her that I believed in the Lord Jesus Christ as I always had believed in Him; that I prayed to the Lord every day of my life and many times a day, and that I was doing my best to hold up all the principles that I ever have held up. The foundation of all this campaign against us is not the truths that they tell, but it is the falsehoods that they tell.

Bourdeau: About our views since Christ entered into the second part of the heavenly sanctuary, and the atonement from that standpoint, and the judgment, for instance, and the end of the "2300 days" and the "tarrying time" in

which we have been living since then, and what has been going on.

Kellogg: The prophetic argument seems perfectly clear; I do not see anything to upset it or anything to shake my faith in it. . . .

About Ballenger, I do not know what his views of that are; I haven't any connection with him at all. . . .¹¹

Amadon: Brother Kellogg, I don't believe there is a man on the face of the Lord's earth that has had so many letters and counsels and instructions and admonitions and encouragements from the Great God as you have. I don't believe Elder James White had a tithe of them.

Kellogg: I have the largest collection of personal things¹² that anybody in the world has; and if you can show us wherein we are at the present time going contrary to any principle that has been contained in any of those letters, if you can show that thing, we will be glad to have you do it. . . .

Leadership "Conspiracy"

Elder Evans¹³ came to my house when he got back [from a meeting in College View in 1905] and said, "Prof. Prescott, W. C. White, and Elder Daniells have bound themselves together in a conspiracy to ruin you, and I have letters which I think will prove it." Elder Evans came here, into this very room and voluntarily said that to me. . . . Now, that was true, Brother Amadon. You know Elder Haskell very well, don't you?

Amadon: I rather think I do.

Kellogg: . . . [O]ne morning I got a very urgent telephone call from Lin-

10. The omitted section repeats the story of the unsent E. G. White letter relative to rebuilding the Sanitarium after the 1902 fire.

11. A. F. Ballenger was at this time teaching that Christ's ministry in the second apartment of the Heavenly Sanctuary had begun immediately following His ascension rather than in 1844 as Adventists hold.

12. Probably personal testimonies from Ellen White.

13. I. H. Evans, at this time President and General Manager of the Review and Herald Publishing Association and Treasurer of the General Conference.

coln. . . . Elder Haskell telephoned to me and said, "I want to see you." So I arranged to meet him in St. Louis, and he came down to St. Louis to meet me.

The first thing he said to me was, "Doctor, these men, Daniells and Prescott, have come to the end of their rope. Sister White has been out to Battle Creek, and she has seen that they have not told her the truth about things." He said, "Sister White told me and told the people there, 'Why, Dr. Kellogg is just the same as he always was. Dr. Kellogg is not fighting me. Dr. Kellogg treated me just as he always did. . . . They told her I had a book written to expose the "Testimonies," to show up the weak side of the things, and she believed it was true; but she came here and found there wasn't a word of it true. . . .

I propose to hang onto all the truth that I know, and all that I have ever known, and keep right straight along the track I have been traveling all these years, just as near as I can; and let these men go and do their wicked work; and let the whole denomination condemn me and cast me out, if they want to.

They went to her and told her, "Sister White, it cannot be stopped; it will be ruin, it will be ruin;" so they insisted on going on; but Elder Haskell said to me, "They have come to the end of their rope, and now they are coming to Battle Creek to try to get some new point against you, and I wanted to see you and put you on your guard." That is the solemn truth, Brother Amadon. . . . They came before I did and they got hold of something that changed her mind again, got her to believe I was a forger. . . .

. . . [T]hese men . . . came to her with my name signed to a document; my signature was there, and I had denied in

writing that I had ever signed that document, and I never did sign it. And yet my own signature was there. They told her that I denied having signed that, that I had forged. It was a \$1,000 note that I had "forged," and they got things mixed up so that she thought I had forged \$50,000 and they found out . . . that the bonds¹⁴ were fraudulent. . . . And although she came here on purpose to see me, sent word to me to St. Louis to meet her, when I got here, she would not talk to me at all, would not speak to me only to say, "How do you do?" She told several people it had been discovered at last I was a forger and had defrauded, and the bonds were fraudulent, and she stuck to it and believes it until this day.

The truth of the matter was this: I had signed a note in blank, "J. H. Kellogg, President," to be used for the International Medical Missionary and Benevolent Association, to be used for them, but in my absence, Dr. Thomason, who was secretary, by mistake had filled out above my name, "Mexican Medical and Benevolent Association," instead of "International Medical Missionary and Benevolent Association," in renewing a note that had come back. But I was authorized to sign notes for the Mexican Association, but I was only agent; I was not president; so the forgery was in the termination, "President," you see. Now, I paid that note. The money was sent down there to Mexico. I never misappropriated the money. That was done and I did not know it. I could not explain it because I did not know anything about it. I signed it to be used to the International Association, but the note was sent out during my absence, for the Mexican Medical and Benevolent Association; so when they wrote me about it, I told them I never signed such a note, because I was agent, you know, and this was signed as President, and I told them I was not president—I had never signed it. You see, I signed the first note all right, but in my absence the note came back to be renewed, and Dr. Thomason wrote that on. Miss Steinel who kept the books was away from home. When

she got back, Judge Arthur wrote out a full explanation and sent it down to Elder Daniells and those men, but they never corrected it; so Sister White still labors under that impression. At the last General Conference, Sister White made the statement that I was a forger, and Daniells got a shorthand report of that, and when I was in Europe last spring, I found he had been showing it all around over Europe to prove I was a forger, and that the Lord had sent it.

You see I cannot have any particular sympathy with that sort of doings; so I am perfectly frank to tell you that if you endorse that action on the part of the General Conference Committee, and if this Church endorses the campaign of the General Conference on behalf of fraud, deceit and misrepresentation, when they get ready to drop my name from the book I shall accept it as a release that the Lord has given me from any further responsibility in that thing. . . . Certainly I ought to be turned out of the church if I have committed robberies; . . . but it should be pointed out wherein I have done these things, and I should be given opportunity to make restitution. . . .

With reference to Dr. Stewart and those documents Daniells circulated when he came here and undertook to crush us—among other things was this statement—that I had never allowed my colleagues to read the things that had been sent to me, the *Testimonies*. . . . Now, Brother Amadon, before the Lord, I am obliged to tell you that although Sister White wrote that, it is not the truth. It is not the truth although it is over her signature—it is absolutely untrue. My colleagues have seen everything I have ever received from her, private letters and all, the whole business. Certainly I have never held back one single line that she has written me, never in the world.

. . . When I got a letter from Sister White, I laid it before the Board. . . . The only thing in the world I never read to them were things she said about me complimentary, and I did not want to read them. . . .

Sister White said some things about

my being the Lord's physician. You never heard me making any use of that. I never banked on that—never did. I never believed the Lord made me His doctor any more than any other honest Christian man who was trying to do his best. I don't believe the Lord is arbitrary in that way.

Amadon: I hate to hear you say that—that you don't believe there was a time when you were the Lord's physician in a sense in which others were not.

Kellogg: I cannot believe that I ever was the Lord's doctor in any different sense from any Christian doctor that undertakes to do his best for suffering human beings is the Lord's doctor. . . .

Amadon: I believe it anyhow.

Bourdeau: I believe the Lord sent His angel to guide your hand.

Kellogg: I know the Lord helps me in operations, and I know He helps me now; for I get into awful troubles, and I appeal to the Lord to help, and I see He does help me. . . .¹⁵

I want to tell you another thing you do not know about, a testimony I have from Sister White that she has not published, and that none of them have published, that these men have frequently cut out large chunks of things that Sister White had written, that put things in a light that was not the most favorable of them, or did not suit their campaigns that way, that they felt at liberty to cut them out and so change the effect and the tenor of the whole thing; sending it out over Sister White's name. I happen to know that, and I think you know it, too. But I have got a testimony that is on record, and Sister White has got it, but they haven't printed it, and I don't think they will. Sister White said—it was since these troubles began, a long time after this thing started up—not so very long ago—she said, "I saw a boat out in the storm in the sea, and the waves were rolling high, and there were men in the boat, and they pushed you overboard, and you were hanging onto the edge of the boat with your fingers, and they were beating you off." Now that is exactly what they have tried to do. I propose to hang onto all the truth

that I know, and all that I have ever known, and keep right straight along the track I have been traveling all these years, just as near as I can; and let these men go and do their wicked work; and let the whole denomination condemn me and cast me out, if they want to. . . .

Bourdeau: Another question I want to ask you in regard to the views entertained by A. T. Jones in regard to organization.¹⁶

Kellogg: I told Brother Jones a great many times that I thought his principles would be beautiful when we get to heaven; but we have to have some kind of organization. Brother Jones is not my product, and I am not responsible for anything he writes or says. Soon after Brother Jones came here, I had an action taken by our Board that in this controversy with the ministers, our Board had no part to act in it and would have nothing to do with it. . . .

Dr. Stewart's "Blue Book"

Now with reference to Dr. Stewart: . . . Dr. Stewart and Dr. Harris came to me and I told them the same thing [about the charge of Kellogg's withholding testimonies from associates]. They said, "Would you be willing to let us look over the things she has sent to you?" I said . . . you have . . . access to them; I have never secreted them or locked them up at all; they are there. . . . I was away from home when that letter [Stewart's letter to Ellen G. White] was prepared. When I got home, Dr. Stewart brought it to me and read it to me. I said, "Dr. Stewart, that is a very smart document, but anybody reading that would say that Sister White must be a very mean, contemptible kind of woman. Don't you see they would?" "Well, yes. I think they would." "Now," I said, "is she that kind of woman? Do you think she is that kind of woman?" "Why no, of course, I don't." "Then," I said, "you want to be very careful you don't ever print that, and if you ever let that go out of your hands at all, you should certainly add a statement to it that you believe Mrs. White was a woman God had inspired and led, and that these things were only

flaws that you had found, but that the main effort and tenor of her life had been wonderfully good and helpful; that she stood for principles that were straight and right, and that her work had been a good work, and that you believed in that thing. "But," I said, "you ought never to publish such a thing; such a thing ought never to be circulated;" and he promised me he never would publish it, and I don't believe he ever will. . . .

Kellogg and Ellen White

. . . I have written her [Ellen White] every little while—"Sister White, don't be alarmed at the statements that have been made to you; don't believe the reports that are being sent to you about my attitude towards you. You have been my friend all my life, and I am your friend and am going to remain so no matter what your attitude is, what you say about me and what you do—I am not going to take up any campaign against you for you have been my friend, the best friend I ever had. . . ." I recognize the fact that Sister White has been a messenger of truth to the world.

I do not believe in her infallibility and never did. I told her eight years ago to her face¹⁷ that some of the things she had sent to me as testimonies were not the truth, that they were not in harmony with the facts; and she herself found it out. I have a letter from her in which she explains how she came to send me some things. She charged me with things I never had done at all, and I got a letter

14. Issued to finance the rebuilding of the Sanitarium after the 1902 fire.

15. Kellogg then tells of a recent experience in which he believed the Lord helped him during surgery as a result of prayer.

16. A. T. Jones, one of the "heroes" of the 1888 General Conference controversy on righteousness by faith, was at this time campaigning against having the office of General Conference President. He believed this created a "kingship" contrary to some of Ellen White's counsels.

17. This is an example showing that one cannot take everything Kellogg says as accurate in every detail. Eight years before this time (1899) Mrs. White was still in Australia. Since Kellogg never went to Australia, he is at best confused as to the date of the conversation he is remembering!

from her in which she explains that she *thought* I had done it, she drew an inference that I had, and she was worried about it. I never made a public matter of that thing. I held that thing in my private drawer, in my own heart, for years and years, and never should have made it public if these folks had not begun a campaign against me, and I have not made it public, and am not going to do it. Just think of it—a man who has got as much business as I have, to pursue a feeble old lady, to try to show up that she is a fraud when she is not a fraud; to try to show up that she is dishonorable, and really an immoral woman when I know she is not. Anybody that knows anything about Sister White's career knows that she has been a woman who has worked for truth and righteousness, and if you can find a flaw here and there, or some plagiarism here and there, that is a mistake and a blunder, and a slip and never ought to have been done; but now that does not invalidate the good that she has done. . . .

I was tempted down at Oakland (1903) to get up in the General Conference there and tell them the whole truth

about the whole business; but I made up my mind I would not do it. I said, "If I do that, it will just destroy all the foundation some people have whose faith is based on this thing." If I should tell the weak spots they would throw away the whole thing. I can see the weak spots and still hang onto the strong ones. . . . I got down on my knees and prayed the Lord to help me, to hold me back from doing any such thing. I have gotten to the point where I see that the Lord takes care of me and my work, and we are going on in spite of all these men are doing; so I am satisfied the Lord saves our work. It is the only thing I ask Him to do.

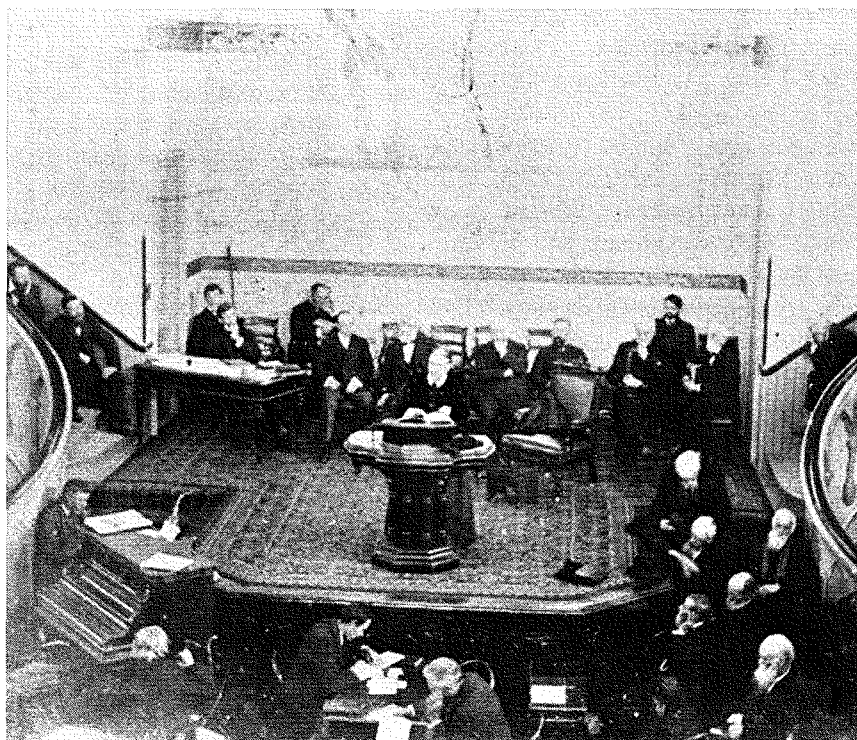
Bourdeau: It has never been my disposition to crush you down or to crush the Sanitarium down in anything, and I don't know as I ever thought that our leading brethren had that in view.

The Leadership's "Conspiracy" vs. Kellogg

Kellogg: That very thing is the ultimate purpose of the whole thing. If you had been present in the meeting

when this thing started, you would have heard Elder Daniells on his feet say, "I am not satisfied. Doctor Kellogg's imperious will must be broken." That was when we were trying to have peace. That was when he first started this campaign; he started with that spirit; and I arose and I said very quietly, "That will be when I am dead." They have been carrying on their campaign ever since. You can find plenty of people who were present at that meeting and heard that speech. . . . I have been studying my Bible a good deal more in the last two or three years than ever before in that length of time, and the Bible is very dear to me. I never close my eyes without reading a chapter in the Bible at night, and we study the Bible in our home here a good deal more than we ever did before. We are trying to promote Bible study at the Sanitarium; we are not introducing heresy there, but simply studying the Scripture lessons to get help for Christian living, for holding up the moral standard that must be held up. I do not see anything else but to go ahead on that platform; and the Seventh-day Adventist denomination I have been working for all my life—I went into the office when I was a small boy, when I was 12 years old; Brother Amadon was there, and we were good friends; and he always helped me, was kind to me, and I learned to love him very much, because we were always good friends and considerate. I have been working for the upbuilding of the interests of this denomination, and I was willing to keep on working the balance of my life if they would let me; but they proposed to separate from our work and they did it, not because they wanted to get rid of the work, but simply to bring us into hard places where we could not go.

Away back in November, 1902, five years ago, Elder Daniells demanded of me that the Sanitarium be surrendered to the General Conference. I said, "I don't see any way that can be done. It is a private corporation, and I don't see any reason why it should be changed. It will go right on as it is, always has been going; it is working for the interests of



Mrs. Ellen G. White addressing the crucial 1901 General Conference session.

the denomination, and it will keep right on as it always has done, and I don't see any need of change." And he became very angry. It was at a private conference of our Board and the General Conference Committee. He became very angry, and he said, "I am done with this thing; I will have no more of this; this is the end." And he arose and left the room. Spicer said, "You will find you cannot carry on the Sanitarium without the General Conference Committee." I said, "Whatever the Lord wants us to do we will do." He said, "You will find you cannot get the young people." I said, "If the Lord has got a young man somewhere He wants to come to the Sanitarium, He will see that he gets there."

So we have been going on. . . . Afterwards we tried to make reconciliation with them, told them we would do anything; but they immediately . . . began undermining work; they were not square; and I sent word to Prof. Prescott—this was after the reconciliation at the Tabernacle [1903]—I sent word to Prof. Prescott and to Elder Daniells, and I said to Prof. Prescott, "Now then, before you leave this town, we ought to sit down together and try to find a basis for harmony, we ought to sit down like men with our official coats off, like brethren together, to try to find some foundation for harmony." He never replied to my note even. . . .

While we have sought earnestly for harmony for a long time, and are willing to surrender anything and do anything, . . . I haven't the slightest expectation of any reconciliation. . . . We do not propose to fight these brethren or Sister White or anybody else. . . . We are not going to have any schism; we are not going to do anything of the kind. . . .

Bourdeau: You haven't thought of reorganizing, then?

Kellogg: We would not think of such a thing. For pity's sake, haven't we had enough organization of this kind? When you have got an organization that can turn itself into a threshing machine, or a destructive engine, for pity's sake, why do you want to get into anything more of that kind? When the

Seventh-day Adventists put me out, I will not go into anything else. I will simply try to live in the fear of the Lord and do my duty; but I am not going to do anything in that direction. If this church wants to put me out, I shan't shed any tears about it at all; but . . . I would like to be tried for all the charges that are brought against me. That would be the Christian way to do it; but I have not any expectation of any such fair treatment as that. . . .

Ellen G. White's "Plagiarism"

I am willing to tell you a little history, something that might be information to you. When the *Great Controversy* came out and the chapters of the history of the Waldenses, my attention was called to it by somebody right away; I could not help but know about it, because there was the little book, Wiley's *History of the Waldenses* right there on the *Review and Herald* book counter, and here was the *Great Controversy* coming out with extracts from it that were scarcely disguised, some of them. There was a disguise because words were changed; it would not have been so proper to use quotation marks because words were changed in the paragraph so they were not exact quotations, but at the same time were borrowed, and your explanation that it was simply an oversight won't hold, Brother Amadon, because it would not have been proper to put it in quotation marks when there were so many words and phrases changed; they were not quotations; they were borrowed. They were plagiarisms and not quotations. There is a difference between plagiarism and quotation.

Plagiarism is when you use a thing almost word for word, but not quite, but just enough different so it is not proper to call it a quotation. There is not a single one of those things that could have quotation marks about them. If you should put it in quotation marks, it would be telling an untruth, because you would be representing this thing as being word for word from the author

when it is not word for word from the author at all. . . . Now, I saw this thing there; my attention was called to it by somebody, and I sent for W. C. White right off, and I said, "I won't stand for this, Will White."¹⁸ Now, I am standing right here, beside your mother, by her writings, and I expect to, but if anybody comes to me with this thing, I shall tell them straight out what I think about it, that it is unwarrantable use of other people's writing; that you have no right to do it, and that I am ashamed of it and I am sorry for it."

He said, "Don't you think that when Mother sees things, runs across things that agree with what she has seen in vision, that it is all right for her to adopt it?" I said, "No, not without giving credit for it. It may be all right for her to quote it and make use of it, but she ought to put quotation marks on and tell where she got it, and should say this is in harmony with what she had 'seen.' " She had no right to incorporate it with what she had "seen" and make it appear that she had seen it first of all. The preface says this book has been written by special illumination, that she has gotten new light by special inspiration; so people read things here, read those paragraphs, and they say, "Here, I saw that in Wiley's book." And I said to Will, "That will condemn your book, detract from the book and the character of it, and it never will do; it is wrong." I said, "I simply won't stand for it, and I want you to know that I won't, and that this thing ought to stop." Now, then, they went on and sold that whole edition, at least 1,500 copies. . . .

They went right on selling it, but they changed the preface in the next edition so as to give a little bit of loophole to crawl out of, giving a little bit of a hint in it, in a very mild and rather in a hidden way that the author had also profited by information obtained from various sources as well as from Divine inspiration. That is my recollection. I remember I saw the correction and I didn't like it. I said, "That is only a crawl out; that is simply something put in so that the ordinary reader won't discover it at all, but will see the larger

statements there of special inspiration; so they will be fooled by that thing." Then there came out other books. Your explanation did not help the case at all about other books. Where is *Great Controversy* and other books, even *Desire of Ages* and *How To Live*? I don't think you ever knew about *How To Live*—with reference to things that were borrowed from Cole's (book).¹⁹

Amadon: I knew a large share of it was borrowed.

Kellogg: Those very things Mrs. White's name was signed to, and some of the things—for instance I might recall various ones, if you go through and compare the two you will see a great number of comparisons. I never said a word of that to a living soul, I knew of, for I had the original book in which Sister White read and from which some of these copies were made. I have the book in my library. I know the book, and I have other copies of the book. Dr. Kress was down in Detroit, and he ran across the book eight or ten years ago—Cole's *Philosophy of Health*, and he came to me with great interest and he said, "I have discovered a book here that reads just like *How To Live*—such a wonderful thing that the Lord should put this into two minds at different

times, but the curious thing about it is that this book was written *before How To Live* was written. I said, "Dr. Kress, I know all about that; I have got the book in my library. It is Cole's *Philosophy of Health*, isn't it?" "Yes." "Now, I know all about it. His book was in my library, and Sister White had access to it when *How To Live* was written, and that is the explanation of that; there is no miracle about that; it is just simply a straightforward thing the same as any other."

You know that thing never had any bearing with me at all; it does not have any now, because the truth is the truth, and the thing I am after is the truth. It doesn't make any difference with me. But there is a wrong on the part of the publishers, and I don't think it is right for Sister White to do it without announcing to the public that she did it. If it was right for her to do it, and Will thought it was right for her to do it, then the fact should have been stated in the preface that it had been done, and that would have been all straight then, and nobody could have made any charge of any dishonesty. But that thing never made any difference with me.

I have known that thing all these years, and you never heard me complain about it. I have never made any-

thing of it, never intend to in the world; because Sister White had published things that were true; she had been standing for temperance, for purity and for the things that were good, and giving the effort of her life to promote those things earnestly and sincerely, and I know that thing, and now I don't want to detract from any of the good she has done by picking up things I think are flaws.

I can go and pick out a lot of things, could have done it anytime in the last 25 or 30 years, and so could you; but what good is there in that? I could find fault with some of the good old prophets of olden time, but what good is there in that? We want to build up the things that are strong and suppress the things that are weak. . . . [T]he Battle Creek Sanitarium has not published anything of that kind, has never prepared anything of that sort, and I never prepared anything of that sort—in opposition to Sister White, or to the Seventh-day Adventist denomination or Seventh-day Adventist doctrines—and the Sanitarium never is going to do it and I do not propose to do it.

Amadon: . . . I said that Sister White never writes the prefaces to her books.

Kellogg: . . . About the preface, Sister White always *saw* the preface. Certainly she had no right to let the book go out to the world without reading the preface, and she always did read the preface. It is an error, Brother Amadon, I cannot say anything else about it—it is an error and Sister White herself is involved in that error; it is not a deadly error; it doesn't condemn the good things she has done. She has got just as good a right to make mistakes as I have.

Amadon: . . . You know, Doctor, that Sister White never in the office sat down and read proof properly.

Kellogg: She looked it over, but the thing has been a bad mix-up.

Amadon: You know in the days of the Elder (James White) how her writings were handled just as well as I do.

Kellogg: Of course I do.

Amadon: And I guess I know pretty nearly as well as you do.



The Battle Creek Sanitarium before it burned to the ground in 1902.

Kellogg: Of course you do, you know all about it; but it is a foolish thing for anybody to hold up these things, pick out these flaws as representing Sister White's work when they do not represent it at all.²⁰

Control of the Battle Creek Tabernacle

Kellogg: . . . How could you ever believe I wanted to get possession of the Tabernacle down here and tell that story all about and get it published in the papers and send it all over the world? It is the most contemptible lie that was ever got up in the world.

Amadon: That is just what Sister White sent here.

Kellogg: I know it; nevertheless it was a falsehood.

Amadon: Then see here. If that is so, Doctor, how was it that the Sanitarium planned how they would heat the Tabernacle—they would send steam down that pipe they had to draw oil up?

Kellogg: That is the first I ever heard of such a scheme as that. That is the most ridiculous thing you could imagine. You could no more get steam down to the Tabernacle in that way than you could shoot it down. That is simply a pipe lying there in the cold ground. That is one of the wildest things I ever heard. I want to say to you that that talk—no matter where it came from—whether from Mrs. White or anybody else—about our wanting to get possession of the Tabernacle or having any hankering in that direction is absolutely foolish, absolutely untrue. You cannot find the slightest confirmation of any such thing. It is false.

Amadon: Then in that matter, it is Mrs. White vs. Dr. J. H. Kellogg.

Kellogg: It isn't any such thing.

Amadon: I say it is.

Kellogg: It is not. It is Mrs. White versus the facts.

Amadon: You say it is not so; she says it is so.

Kellogg: I challenge you to show one atom of evidence that that is so; and another thing, how could I do it if I wanted to? And another third thing,

what could I do with it if I had it? Where is there the slightest intimation I ever wanted to do it? . . .

Amadon: How was it when we had a certain meeting for the election of trustees,²¹ down they came from the Sanitarium, a whole lot of them, and run the whole thing over our heads?

Kellogg: I will tell you the truth about that thing, and the Lord is witness of what I tell you. I heard there was going to be a meeting down there, and somebody says, "Those Washington fellows are going to try to get possession of the Tabernacle, and it is not fair; it belongs to the people of this town and they are fooling those people, and it is wrong for them to do it, and we ought to go down there and take a share in that thing and let them see that they can't run things just like that."

I said to them, to everybody I could get hold of who was interested in it, "Don't you go near the place; don't you have anything to do with it. The Battle Creek Church have swallowed Elder Daniells and the whole General Conference Committee and have believed the things they have told them, and they are entitled to have exactly what is coming to them; they are entitled to all they are going to get. They will find out sometime how they have been fooled, but they are entitled to have just the punishment that is coming to them, it is due them for the way they have acted. . . ."

I said, "If they see any of us down there they will say that we have got a game to carry down there, to get it." I afterwards found out that Judge Arthur and Will Kellogg, my brother, were there, and I took them to task for it, and I said, "For pity's sake, what did you go down there for? Those folks will think that we are after it, and we don't want a thing to do with it." Now, then, I know just how this thing came about. Your preacher down there saw those people there, and he judged me just as you have been judging me, and he said, "Now, Dr. Kellogg has been trying to get possession of the Tabernacle," and he wrote a letter to Elder Daniells and Elder Daniells had that letter in Europe to prove that I was doing this thing—

because he saw those people down there; it was purely suspicion and inference. I never dreamed of Will's going down there, never dreamed Judge Arthur would go down there. Judge Arthur was getting all out of joint with things, and I did not suppose he had any interest in it at all. But I never knew a thing about it.

This man wrote to Elder Daniells, and he sent word to California; and Sister White wrote a letter to Elder Haskell, wrote a letter to Dr. Kress, one to Daniells and to somebody down here, and Will White got those letters and took a paragraph here, a paragraph there, and a paragraph from the other one and put them together, and made up a thing and sent them out with his own name signed to it. It is a "testimony" from Willie. . . . Sister White in that document does not in a single instance say that the Lord has shown her I was trying to do such a thing as she said I was. . . .

Influencing Ellen White

Kellogg: And when I saw that plagiarism, I tell you, Brother Amadon, it hurt me bad. I had seen this scheming and misuse of a wonderful gift the Lord gave to Sister White. James White used to abuse it and you know it, you know it. . . . I knew it for I was intimate with the Elder and tried to hold him back. He told me of his plans. He made me an

18. It would be most interesting to know when this conversation took place. It sounds as if it may have been when Kellogg, as a youth, worked at the *Review and Herald*. If so, he would have hardly been in any position to lay down the ultimatum he recalls!

19. Since Kellogg was only 12 when *Health or How to Live* began publication, it is more probable that Cole's book was in the *Review and Herald* stock of books carried for sale where he became acquainted with it—just when, it would be impossible to say.

20. An omitted section reiterates Kellogg's arguments about the so-called "Blue Book" containing Dr. Stewart's objections to what he considered to be contradictions in Ellen White's writings.

21. At this time title to the Tabernacle property was not held by any conference organization, but by Trustees elected by the local congregation.

intimate for a good many years, and for more years than any other man that ever lived, and I knew all about his plans and his schemes. Elder White got after U. Smith, pursued Smith and tried to get me to join him in schemes against Smith that I would not uphold him in. I held him off on dozens of things he was determined to do, for he would occasionally go on the warpath, get Sister White to back him up, bring pressure to bear.

[T]hey have got her [Ellen White] tangled up with all the little personal affairs of business and a lot of other things that the Lord has not given her any information about or any light about.

Harriett Smith (wife of Uriah Smith) met me on the street the other day, and I was speaking to her about that three weeks' siege down there when they shook you all over the bottomless pit. I went to those meetings. I was a small boy, but I said to Harriett that I had a good deal of respect for "you because you would not confess what you had not done." She said, "But we did confess." I said, "I did not know that." But I said, "What made you do it?" She said, "They kept at us until they got us so nearly crazy we did not know what we were doing, and there was no way we could stop it but confess; but afterwards Brother White came around, got them all together, and acknowledged that he had been after us, pursuing us." And she said, "I would not go; I stayed away; I would not go to the meeting, and by and by he came to me where I was and in the room where I was, and he came and put his hand on my shoulder, and said, 'Harriett, I tried to crush you; I did my best to crush you; will you forgive

me?'" Now, you know that is where Elder White was a bigger man than those other fellows; he would get on a tear, on a campaign, and when he had carried the thing far enough he had sense enough to turn around; but Will White is not big enough to turn about. W. C. White knows just as well as I know that he has been doing a wrong thing, is on a wrong track, and that he is not straight; and if he could get back again where he was five years ago, he would be tickled to death today; but you see Prescott and Daniells have forced him over, have gotten him into a position where he went so far he cannot retreat from it, and that is where they are.

Amadon: I don't hardly think it is wise to call up the dead, to turn Elder White over in his casket, and Brother Smith and others that have passed away. Of course, we know how things were back there, and there were things that were not just as they ought to have been; but there is an old poem that says, "Let it pass, let it pass," and I believe that is better than to bring it up.

Kellogg: I want to tell you that is my position now. I saw it pass, and it passed; so I am trying to hold my breath in this thing until this passes. . . .

Amadon: Say, Doctor, I want to tell you—you have been charging up things against Will. Now Will don't have that wicked feeling against you. . . .

Kellogg: I told you a little while ago he would be glad to get back on the old basis. He keeps up a campaign against me when he knows he has not got any foundation for it. He is the foundation of the whole business.

Amadon: I think the devil is No. 1.

Kellogg: He is No. 1, and W. C. White is No. 2.

Amadon: That is a pretty strong charge.

Kellogg: It is no stronger than the charge you are making against me that I am hypnotizing people and hypnotized by Satan.

Amadon: Doctor, the *Testimonies* say so.

Kellogg: How do I know what is truth? The Lord has to come to impress

the truth on your heart, and when the thing is true it has the power to vindicate itself and to impress itself. . . . Now, Will White had in his pocket at that very moment when Prof. Prescott was giving that address,²² a testimony from his mother to Prof. Prescott not to do it, and he had had it all day long. He had it there Friday morning, and he carried it around all day, and knew that the attack was going to be made upon me that night, and he never delivered it to Prof. Prescott at all.

Amadon: Then he didn't do right.

Kellogg: That is what I am telling you—he is a schemer, and he wanted that attack to be made on me; and the brethren on the ground knew that—Sutherland and others, and they had seen that letter that Sister White had given to W. C. White. . . .

. . . That is the way Will White has been manipulating things right along, making things different from what they were.

His mother gave a testimony and he held it up. Down at Washington they did the same thing. They had a testimony that they ought to send \$5,000 down to Elder Haskell. She gave it to Will. Will said it would not do. She had a vision in the night and told Brother Haskell he would carry \$5,000 back with him; so he expected to have the money, and she wrote out the letter and sent it to Elder Daniells and Will White held that up, did not let Elder Daniells have it, and I received a letter, a copy of a letter in which she wrote that to Elder Evans and instructed them that they must go ahead and carry it out, and it explained the whole thing. That shows Will's manipulation right straight along.

That is what I mean by saying he is the tool the devil is using to make trouble. I wrote to him 12 years ago when he was in Australia, "I see your finger between the lines, and I warn you to keep your hands off from this thing. Let your mother act free." There would have been no trouble if she had not been brought into all these details of business and everything else. If they would let her alone to deal with the great prin-

22. Kellogg refers back to the public attack made on him and ideas expressed in *Living Temple* at the 1904 Lake Union Session in Berrien Springs.

ciples of truth, righteousness, temperance and reform, it would have been a wonderful thing; but they have got her tangled up with all the little personal affairs of business and a lot of other things that the Lord has not given her any information about or any light about, and have made her to do business with the sale of books, or to settle church quarrels, and such things. And the Lord has never authorized any such use at all of the wonderful gifts He gave her.

Bourdeau: Brother White thinks he is taking the place of his father.

Kellogg: His father used to make a lot of trouble in the same way.

Bourdeau: I understand that the Lord has shown her years ago that Brother (W. C.) White should be an adviser in making use of the testimonies.

Kellogg: I don't know anything about that at all, but I know I got hold of W. C. White [1904 at the Berrien Springs meeting], I saw him sitting out on the porch, and I called out to him and said, "Come here, Will, you and I were boys together, we were friends, and we changed. I believe just what I did then. I have not changed at all. I am just what I have been all the time, and what is the use in having this unseemly quarrel?... He said "Oh, Brother Kellogg, you can do more than anyone else to settle this unpleasant time we are having." I said, "What do you mean? Do you mean I should confess I am a pantheist? I suspect if that is what you mean you can depend on it I will not—before I will ever do it, for it is a lie and you know it; it is not the truth and you know it is not the truth." "Well, but Doctor, you have been saying things that weaken faith in the *Testimonies*." I said, "I am not responsible for faith being weakened in the *Testimonies*. You have been sending me things you ought to have had sense enough to know were not true and could not be true, and that is what has made trouble."

Chicago Buildings

Kellogg: I said, "There is the matter of those buildings in Chicago. Your mother wrote me, 'You have erected buildings in Chicago to harbor the unworthy poor; you have taken money from the Sanitarium to erect buildings to harbor the unworthy poor.' And I wrote back to Sister White, 'We have erected no buildings, taken no money; you have been misinformed;' and I got back a letter charging me again with it, the second time, denouncing me harder than ever for having put up those buildings, misappropriating the Lord's money; and with having robbed the treasury of the Lord, defrauded the Lord's people; and I should have sent the money to Australia that I used for putting up those buildings." I said to Will, "You ought never to have sent me such a letter as that, and when I denied it, told your mother she had been misinformed, she ought to have believed me instead of repeating the charge; and not only that, but sending it all over the world. Now, then, when people come to see me and ask me where those buildings are, I am bound to tell them that there are no buildings there. I am not going to lie about this thing. I am standing by your mother and the testimonies, but I am not standing by anything that is not true." He said, "But mother has explained that." After several years I told her it was not true—when she came to this country I spoke to her about it, and she said she had never done it, she had never seen that I had taken money from the Sanitarium for any such purpose, and had no recollection of ever having written me any such thing. Not until after denouncing me in Washington there about the book did I receive anything from her. Some time after that I got a letter from her saying, "I saw a building in Chicago. I thought it had been erected. I afterwards found out it had not been erected. Dr. Kellogg was very much surprised because I wrote him as though it had been erected when it had not been erected;" and that she did not condemn me for erecting the building. So I was tried about her. She

had charged me with embezzling money, with robbery, with defrauding the people; and that is what troubled me—not because she condemned me for erecting the building. Then she wrote, "My warnings reached them just in time to prevent them from erecting a building they had planned." I never planned building there at all, never intended to erect a building.

Amadon: That has all been explained.

Kellogg: It has not been explained at all. I am telling you this so I believe in my soul that you know the facts; then I am not responsible for what you do in any way at all. Will White said, "Mother has explained it." I said, "But the explanation is worse than it was before, because her explanation admits that she charged me with fraud and robbery on a mere supposition. She *thought* the building had been erected, condemned me for erecting it, and for taking money to do it with, charged me for erecting it, and for taking money to do it with, charged me with robbery and fraud, circulated it all over the world, to South Africa and England, as I can prove."

She had charged me with embezzling money, with robbery, with defrauding the people; and that is what troubled me—not because she condemned me for erecting the building.

On a mere supposition, Brother Amadon, what right had she, when she saw a building there, to *suppose* that I did it, and charge me openly that I had done it and to send me such a testimony? The Lord never gave her any such liberty as that; it was a mistake to do that, and her explanation that she "thought" it makes it worse, because it shows she charges people and sends people testimonies on suspicion and without a "thus saith the Lord" to back it up.

... We never planned any building to

harbor the unworthy poor. The only plan we had was a building for medical students, a medical college, and I brought it up in 1901 at the Conference here and she endorsed it and helped me make an appeal to the people to raise \$100,000 for that very purpose, and it is on the record, and the *Bulletin* will show it; so it is plain enough that the Lord had nothing to do with it at all.

Will said, "Now, Doctor, I will tell you all about that building in Chicago. You know mother was writing things in the night that came to her; in the morning she would write it out, and I said, 'Now, Mother, I don't think the Doctor is doing such great things in Chicago as you think he is.' I said, 'How on earth, then, did you suppose I was to believe it if you did not believe it yourself?' He said, 'Well, I will tell you. It went on and by and by the stenographers copied it out, got it all ready, and I looked it over and I thought it would not do any harm to let it go, because I supposed of course you would understand that it was figurative ambition, all figurative. Well, now," he said, "I will tell you. After a while, after mother had been writing, she brought me one day a paper which told about what great things you were doing there in Chicago, and putting up great buildings, using great sums of money, etc.; so I thought perhaps there might be some truth about the whole business."

I know it is the truth, because my brother, Merritt, told me Mrs. White came to him with a paper. He said, "Doctor, there is a thing I think I ought to tell you, but I hardly dare to do it; but," he said, "years ago, down in Australia, Mrs. White came to me one day with a newspaper giving an account of large buildings you were putting up in Chicago, and the money you were spending there, and so on, and Mrs. White said to me, 'Now, Merritt, I don't want you to write to Dr. John anything about this, because I am going to write him myself, and I want to write him

first.'" Merritt told me about having seen the article before she sent me her testimony. Will White told me she read the article to him *before he was willing to believe the testimony or to let it come to me*; and he let it come on the strength of that.

After Sister White wrote me what I stated, . . . I wrote her back, "You are mistaken, Sister White, you have been misinformed." She wrote me back as soon as the letter could come, about three months after the first letter, saying, "I have not been misinformed." It amounted to that. And she went on and copied from a paper, and said, "Two or three days ago I saw an article, my attention was called to a paper giving an article telling about the work you are doing in Chicago," and she copied from that paper and gave me a reference. It was the *New York Christian Advocate*, and it was an article written some four years before.

Now, then, I saw at once where she got her information. I knew the Lord had not shown her that thing because I was not doing it. The way things were fixed at that time, I could not have done it if I had wanted to; our charter would have been forfeited, and the whole thing would have been lost, and our attorney here was cautioning me repeatedly every little while, with the greatest care—"Be careful not to expend any of the money of the institution here outside of the State," because Harmon Lindsay and others were watching us and had lawyers watching us so that they might use that as a means of breaking our charter; and besides that there was a party in Chicago that had a bogus suit for blackmail against the institution on the ground of malpractice. It was absolutely groundless, but they were trying to break our charter also for the same reason; so I was watching the thing with great care and I would have cut my arm off before I would have taken money from the Sanitarium to put up a building there. . . .

. . . As soon as I got that second letter, I said to Dr. Paulson right away, "We know now where she got the information. She did not get it from the Lord, that is sure." So we went to New York and got a copy of the paper with the article in it, and got the whole thing; then I saw at once what the situation was. There is the whole truth of the whole business, exactly the thing.

. . . I know . . . that everything that Sister White writes me cannot be taken exactly as verbal inspiration; that we have got simply to take the truth of it. A lot of the things she writes have got to be accepted and taken, and what you cannot act upon in the fear of the Lord, ask the Lord to show you what your duty is, and do the very best you can to be square and straight with yourself and with every principle of light and truth you see.

Amadon: That is, if the thing harmonizes with your idea of things, accept it, if not, let it go.

Kellogg: Why do you say that?

Amadon: Because the one to who the document comes is to judge.

Kellogg: Then, what would you have me to do with such a thing? . . .

Bourdeau: As I read it in the manuscript—Dr. Stewart—

Kellogg: Dr. Stewart hasn't got it there.

Bourdeau: In the manuscript I have at our home, I saw it spoke of one building being put up in Chicago, then it brought in a testimony with regard to a lot of buildings you were putting up, not saying in Chicago, but elsewhere, anywhere, and using money—

Kellogg: That had reference to Sanitariums. The first testimony I got did not say Chicago. It said, "You have taken money to erect buildings to harbor the unworthy poor," but it did not say where they were. . . .

(Part 2 of this interview will appear in Volume 20, Number 4.)

Kellogg Snaps, Crackles, and Pops; His Last Interview as an Adventist— Part 2

We here publish the second and final part of John Harvey Kellogg's valedictory statement as a Seventh-day Adventist. (Part one appeared in the previous issue of *Spectrum*, Vol. 20, No. 3). What appears in these two installments constitutes more than half the complete interview.

For more than 30 years, Dr. John Harvey Kellogg played a key role in the Seventh-day Adventist church. He was an active member of the General Conference Committee. For many years he headed the International Medical Missionary and Benevolent Association, which employed more workers than did the General Conference. Kellogg organized the denomination's first medical school. Its Chicago branch eventually became the downtown campus of the University of Illinois School of Medicine. Kellogg also built the Battle Creek Sanitarium into an institution with an international reputation. The year of this interview and of Kellogg's disfellowshipping—1907—saw 3,919 patients admitted to the Sanitarium. Its days of greatest prominence came later in the 1920s, with 7,462 patients welcomed in 1926.

Kellogg was not only a central denominational leader. For more than 50 years Kellogg was a visible part of American public life. Early on he made contacts with leading European physicians such as Mortimer Granville in London, Petre-Sante in Paris, and Billroth in Vienna. The very year of his interview with Amadon and Bourdeau, Kellogg spent several days observing Pavlov's experiments in St. Petersburg, later bringing Pavlov's star pupil from Russia to conduct research at Battle Creek. As they developed their famous clinic, the Mayo brothers repeatedly visited Kellogg. At the invitation of the

founding editor of the *American Journal of Physical Anthropology* (still the leading journal in the field), Kellogg served as one of the journal's early associate editors. While still an Adventist leader, Kellogg worked along side Jane Addams, before the turn of the century, in establishing settlement houses in Chicago, a movement which contributed to the emergence of the professions of urban planning and social work in America.

The Battle Creek Sanitarium, which Kellogg headed for 67 years, became a favorite of the most prominent people in American society. Kellogg entertained business tycoons, such as Alfred

Kellogg's greatest impact on America came from his passion for inculcating healthful living.

Dupont, John D. Rockefeller, Montgomery Ward, J. C. Penney, and S. S. Kresge. In 1938, a local newspaper indicated that grape juice producer Edgar Welch had visited the "San" 32 times, and textile manufacturer Joseph Cannon 22 times. Well-known personalities like comedian Eddie Cantor, and the travelers Amundsen, Richard Halliburton, and Lowell Thomas flocked to the Sanitarium. Politicians also enjoyed its benefits. William Jennings Bryan, the perennial U.S. presidential candidate, was a guest. The Treasurer of the United States, W. A. Julian, signed in at least 22 times. The 100,000th registered patient was former president William Howard Taft.

But Kellogg's greatest impact on America came from his passion for inculcating healthful living. His writings on sex, such as *Plain Facts About Sexual Life* (in print for 40 years), were among the best sellers of the late 19th century. Estimates are that his some 50 books sold over 1 million copies. Kellogg's search for more healthful foods permanently changed America's diet. He spawned the prepared breakfast food industry. (John's younger brother, W. K. Kellogg, and C. W. Post got their ideas working for John Harvey in Battle Creek.) Kellogg, not George Washington Carver, is responsible for developing peanut butter, and he provided vegetarians with the earliest meat analogs.

The readers of this last interview with Kellogg are fortunate that the editor of what appears in *Spectrum* is Richard W. Schwarz, emeritus professor of history at Andrews University, and author of both *John Harvey Kellogg, M. D.* (Southern, 1970), and the standard college text on Adventist history, *Lighthouse to the Remnant* (Pacific Press, 1979). He would have preferred including more of the interview, but yielded to *Spectrum's* space limitations in deciding what parts to publish. He is also responsible for the explanatory footnotes and subheadings.

For a description of the original document containing this interview and the historical context for Kellogg's strained relationship with denominational leaders, leaders are encouraged to consult Schwarz's introduction to the first installment in the last issue of *Spectrum*. Suffice it to say here that from 1902 on Kellogg was embroiled in running battles with the General Conference leadership, particularly A. G.

Daniells, president of the General Conference, and W. C. White, Ellen White's younger son and long-time advisor. The Battle Creek Tabernacle board of elders finally decided to take action concerning the sensitive issue of Kellogg's church membership. They chose two men to visit Kellogg who had known him for years: George Amadon, 70, who had worked at the Review and Herald Publishing Association from the days of James White on, and was currently a visitation pastor at the Tabernacle; and Augustin Bourdeau, 73, who had retired in Battle Creek after more than 50 years service as a pastor, missionary, and local conference official. At the time of the interview, Kellogg was 55. After this interview, before the year was out, both John Harvey and his brother W. K. Kellogg, were disfellowshipped. Neither ever joined another denomination, and throughout their long lives continued to express respect for Ellen White. A still-active John Harvey Kellogg died in 1943, at the age of 92.

Readers who wish to further explore this period of Adventist history can find a very different perspective from John Harvey Kellogg's by reading the fifth volume of Arthur White's biography of his grandmother, *Ellen G. White: The Early Elmshaven Years (1900-1905)*, published by the Review and Herald Publishing Association in 1981. Richard Schwarz's biography, *John Harvey Kellogg, M. D.*, and the chapter entitled "The Kellogg Crisis, 1901-1907" in *Lightbearers to the Remnant*, may also be helpful.

—The Editors

The Interview— Part II

Amadon: Doctor, neither Brother Bourdeau nor I want to see people believe in the absolute infallibility of Sister White; we don't believe in any such nonsense.

Bourdeau: She did not say that what she saw was of the Lord. Brother White said, "My wife's judgment is just like any other person's, when she is not in vision or when she does not write and say that what she has seen is of the Lord.

Kellogg: Let me ask you two questions, then. If what you say is correct and true, what right have these men to take these documents that have been written, and the things that have been written with reference to us here at the Sanitarium without looking for any confirmative evidence, and when the facts were right square against it, and scatter that all over the world? And when anybody says, "Well, but how do you know that is so?" say "The Lord has spoken." That is what I am telling you, Brother Amadon—it is the fraud in this thing, the terrible fraud that is going to be brought to judgment and is being brought to judgment now and you will find that it is coming right straight to book; that the Seventh-day Adventist preachers, the ministers and yourself, and other people have used these "testimonies" in such a way as to make the common people believe that every word was an inspired word. What you have just said just now you would hardly like to have appear in print over your name in the *Review and Herald* paper.

Amadon: I don't know about that, because I don't apply that to the *Testimonies of the Church*; I say, No, bless your dear soul.

Kellogg: But we are talking about the testimonies now.

Bourdeau: Then, in a private letter.

Kellogg: Then I will ask you the second question: Why did you say a little while ago, "That has been explained"? . . . That is what I said to W. C. White at the time. W. C. White said, "You talk in such a way as to destroy faith in the *Testimonies*." . . . I said, "I am perfectly willing to admit your mother can make mistakes, and that it would not interfere with my respect for her or her work; but I am not going to say a mistake is a prophecy; I am not going to say an error is the truth in order to hold this thing up, for it is not the way to hold it up. The proper way to hold it up is to let the truth stand on its merits. Whatever is truth will stand."

Amadon: Doctor, don't you think really the Lord has made a mistake right here? You know Sister White has to have somebody to help her in her work.



Monday Night Medical Question Box talks at the sanitarium attracted audiences of 75 to 200 guests from all over the country and abroad.

She needs assistance. It has been revealed to her that Will would be help. Now, hasn't the Lord really made a mistake in that, and hadn't He ought to have chosen somebody else and not W. C. White, and really, isn't the error with the Lord?

Kellogg: Why do you ask me that question? What have I said that leads you to ask me such an absurd thing as that?

Amadon: You say Will is responsible largely for this condition of things, and you bring up this, that he manipulates these testimonies in a way to suit him. I say now hasn't the Lord made a mistake about that?

Kellogg: He is just as straight as Daniells, Prescott, and a lot of those other fellows that are going out and holding up things that are not the infallible word from the Lord, and making people believe it is.

Amadon: Hadn't the Lord ought to have chosen Dr. J. H. Kellogg to do that, and the thing would have been all right? But instead of that He has chosen W. C. White, and Will manipulates them in a way to suit himself, as he likes.

Kellogg: Why do you ask me such an insulting question as that? I have not said a word about Will for some time; I have been only telling you the truth, and things he told me, and I think he told me the truth. If Will is condemned, it is the facts that condemn him.

Amadon: I don't think Will would knowingly deceive, cover up, hide, do a wrong thing.

Kellogg: He has got so used to it.

Amadon: Doctor, that is judging him—that he has got used to it.

Kellogg: That has been the method of procedure right straight along, from his father down, and I know it and can give any amount of proof of it; and if you or the General Conference Committee should give me a challenge for the proof and you want the proof furnished, I will meet your challenge. When you want to dispute my word about this thing, and the General Conference Committee want to come up and challenge me to do this thing, I will do it, sir, and the world will hear it; but you will not get it unless you challenge me; but when you do challenge me you will get it sure. . . .

Nature of Ellen White's Testimonies

Amadon: It seems to me that is a pretty hard thing to say, that we are being fooled, bamboozled by believing these things are testimonies and so on when they are not.

Kellogg: I have not said that. But you yourself have said that a letter from Mrs. White is not necessarily from the Lord. These men have gotten up some documents that you yourself have referred to as having come from the Lord, with reference to my attitude toward the Tabernacle. That was just the kind of letter—gotten up by Will from private letters written by Mrs. White, gotten up by W. C. White—that you have, by your own word here, referred to as a statement from the Lord.

I won't belittle myself by noticing the bark of a dog as I go down the street, and I won't notice in any other way the horrible things these people are saying.

Amadon: That is not wholly correct, not absolutely. When we were at the Berrien Springs meeting in the spring of 1906, the message came from the Lord, and Will White was there, and I don't suppose he knew anything about it—perhaps he did not—stating to look out for the Tabernacle, to look out for the Tabernacle. Now, that was signed by Mrs. E. G. White. Daniells had that and read that. That was at the Berrien Springs meeting the first of May, 1906. Will didn't have anything to do with that. What you refer to is a letter he wrote to Daniells, and it came about this way—you know it, I guess; you have had it and read it all over.

Kellogg: There was nothing in that testimony that said I was trying to get the Tabernacle. That is not the thing. I was trying to get possession of the Tabernacle by adroit scheming, and she feared that . . . I would get it. . . .

. . . You refer to that as a testimony. I present that as one of the evidences of the fraud that is being perpetrated. They will give Sister White misinformation, just as she got misinformation from the newspaper and others who have written her; then she writes letters, and they take those letters. . . .

Amadon: If his mother tells him, "You go to my old correspondence and you copy out certain things where I have spoken with reference to the Tabernacle"—I cannot see how that is perverting or misusing the testimonies.

Kellogg: Those were private letters to private persons, every one of them, and in not a single instance did she say, "The Lord has shown me this." . . .

Amadon: I say she is not absolutely infallible. I don't mean by that, Doctor, as applying to the *Testimonies*; but I say, suppose in her private life as a woman that she writes as she used to to her children—you know I don't regard that as the inspiration of God. That is what I mean.

Kellogg: Yet, right here today you have been using against me as a testimony a document signed by W. C. White, which is simply compiled from her personal letters, and in which there is not a single word saying, "The Lord has shown me this," or "The Lord has shown me this." . . .

. . . It was a circular letter that Will White compiled, and it has been sent all over as proof that I was doing it. Now, then, I want to say that thing is a libel, that it is a lie right straight through, that I have never wanted a thing to do with the Tabernacle; that I have said to everybody concerned with me at the Sanitarium, "Let it alone, keep aloof from it." If you will call upon F. E. Belden, put him on the witness stand, he will tell you that I have appealed to him by the hour and with tears in my eyes to let that thing alone, and he finally was notified that if he did not let it alone he would be discharged from the employ of the Modern Medicine Publishing Company, and he has been discharged. . . .

Amadon: I heard that and didn't believe it. I heard you gave him a regular lambasting, and I thought, "That is a story that is going around," and I did not believe a word of it.

Kellogg: You will find out sometime or other that there are some people around the Sanitarium that have respect for their word and for their standing and

character. . . .

I won't belittle myself by noticing the bark of a dog as I go down the street, and I won't notice in any other way the horrible things these people are saying. They have succeeded in keeping the denominational people away from the Sanitarium. Whom have they hurt? We have got the Sanitarium full of patients, and our classes full of young people of the Baptists and Methodists and Presbyterians and others who are willing to work on the same conditions the others worked on, just for the principles they are getting, and they are going out into the world as missionaries with the principles that the Lord has given to this people, but which they have despised. . . .

I have stood true as steel with the Lord's help to those principles, and I have held them up before the people, gone from campmeeting to campmeeting, gone this whole denomination over, and never a cent did I receive. . . even when I was in debt and borrowing money.

I have stood true as steel with the Lord's help to those principles, and I have held them up before the people, gone from campmeeting to campmeeting, gone this whole denomination over, and never a cent did I receive even for my traveling expenses, even when I was in debt and borrowing money, and I never had one cent. . . . Many a time have I got on a campground early in the morning and just worked all day when we had no doctors here as we have today, so I had to hurry back—work all day long until night time, talking in the stand when I got a chance, working in the tents of sick people, to try to show them how to correct their habits, with that provision stand on the ground selling sausage, halibut, herring, and the

most abominable things, everything but pork, and coffee and tea, in the provision tent—doing the best I could to hold up the principles when they were all scoffing . . . from the top down to the smallest men, ridiculing me—working all day without a morsel of food, without anybody offering me a morsel of food, then get aboard the train at night and thank the Lord for the opportunity of helping sick people, giving them a little light; and I have not changed.

Amadon: Doctor, we believe that is all written down in God's book of remembrance to your credit.

Kellogg: I don't deserve any credit for it; I don't want any credit for it; I could not do anything else. . . . I would do that same thing among the Adventist people now if they were not building up barriers against me, turning the hearts of the people away, making them believe I am a pantheist when I am not; making them think I am a seducer of women when I am not.

Amadon: We don't believe that contemptible, wicked stuff, Doctor.

Kellogg: I will tell you why I bring it up. When . . . the General Conference appointed a committee [to investigate the institution] . . . I publicly stood up before the General Conference, and I said, . . . "We are willing to be investigated, but we will not have a star-chamber investigation; we must have a public investigation." That committee never appeared. The man who was appointed chairman of the committee in a little while gave up the truth, was convicted of all kind of irregularities, and the committee never appeared. Elder Daniells, when I was down in Washington, when they charged me with being a pantheist and denounced my book, Elder Daniells stood up there, and he said, "Doctor Kellogg will not allow the Sanitarium to be investigated." I said, "You appointed a committee yourself. When did your committee appear? They have never appeared." . . .

After the Berrien Springs meeting, I got W. C. White to come down here, by very hard work; I . . . talked with him until three o'clock in the morning to persuade him to bring the whole General Conference Committee here, . . . get as many people as he could, . . . but he said he would not have a great audience like that and have people getting up here and making speeches. I said, "Bring the General Conference Committee here,

then, and see how much of this is true. . . . We are willing to correct anything that is wrong. Bring the General Conference Committee here and show us this thing." He promised me he would do it. . . .

Dr. Morse, after several days elapsed, wrote a copy of the resolution that was passed in the Board (meeting), inviting the General Conference to come here, and to have this conference and see if we could not settle up all our difficulties; because Sister White had a testimony that the Lord showed we ought to do it. . . . Doctor Morse wrote out the copy of the resolution, and he made a mistake. The resolution as passed by our Board was that the General Conference Committee should be invited to come; but Dr. Morse in writing that resolution had made it read, "The General Conference Committee and the presidents of the Conferences, and all the leading ministers." Now, Will White had never agreed to that. Dr. Morse . . . wrote the letter to W. C. White and enclosed a copy of the resolution. And W. C. White never replied, but instead came a testimony from Sister White commanding the General Conference Committee and these leading brethren, saying there had been a call for such and such a meeting here, and commanding the brethren *not* to come; that the Lord didn't want any such thing held in Battle Creek; that the Medical Missionary Board, whenever there had been any such council held, had always come out ahead and bragged that they came out ahead. . . .

That thing told me right away that the Lord had never instructed her to not permit such a great gathering, for we had never asked for such a gathering. It was purely a clerical error—Dr. Morse's blunder. . . . After the Berrien Springs meeting, Mrs. Druillard was at Nashville, and I got messages from her and from Sarah every little while of what was going on when Sister White was at Nashville. . . .

Mrs. Druillard sent me a message and said, "For pity sakes, be careful what you say." She told me that "Sister White is getting letters almost every day from Elder Daniells and others telling the awful things you are saying; that you are telling what a great victory you had over at Berrien Springs" . . . *It was all a lie, every bit of it.* But somebody picked up the gossip going about and

sent that down, and it was not a word of it true; but here comes this testimony from Sister White warning them not to come, because I wanted to get them up here simply to have a victory over them, and to crow over them just as I was crowing over them with reference to Berrien Springs. . . .

. . . I know just how Elder Daniells believes the *Testimonies*. I am going to tell you a little information now I am sure you won't use. If you were gossiping people, I would not tell it to you, but you don't gossip, and I don't gossip, and I don't want this used to the detriment of anybody. . . .¹

I want to tell you another thing about the testimonies. Keck² received a letter from Sister White that was a scorcher, and he showed it to me, and he told her just what he thought of the whole business, and what he knew. And he got back a letter from her, and he has got it now; and I have seen it, and that letter said, "Brother Keck, you know more about that matter than I do; I leave it to you entirely; I shall have nothing more to do with it." That is the way that thing ends up.

. . . Now, Brother Amadon, there is not a man living that knows this thing down to the core as I do, and notwithstanding that I am not the man standing up to denounce anything or anybody. . . . That man Butler is going around working against me all the time now. I have got his letters of the last three years, letters from him with reference to the General Conference and with reference to Mrs. White, letters from him and Brother Haskell, and if I should publish those letters it would blast both of them absolutely. I am not going to be mean enough to do that thing. . . . This man Evans came into this room voluntarily and told me that Daniells and Prescott and White had organized a conspiracy and combined together to ruin me and would do it if they could, and he said, "I believe I have letters to prove it."

In three weeks he was down there, had joined hands with them, and was working at it. I have come pretty nearly telling them of that on two or three public occasions. . . .

You know when Evans and Daniells went down there and went over the books in the office, and then went over to Sister White and got a counterblast against Ed?³ You remember the meet-

ing under the tree. I have got a verbatim report of that meeting. . . . They found out I had it and it made a rustle in the camp. . . . It shows the whole thing right in operation—a testimony being made, and it has got Sister White's name signed to it when the thing was manufactured on the spot, and it has got the internal evidence in it. Sister White suppressed the whole thing, and you know it.

"Conspiracy" of the General Conference Leadership

That is the time they started their campaign against me; for I was there along with Ed, but didn't know it until afterwards. Daniells sat there, and there are reports of things, statements made to Sister White just as false as sin, Brother Amadon; and she came out and took a position, told these men what to do. When they came up here and denounced the book *Living Temple* it was only so that they might get rid of making up the \$200,000. Sister White told them not to when they told her the tales they told her, and they wanted to know how in the world they could get out of it, and the only way in the world was to denounce the book, and afterwards Daniells told Sutherland they made a mistake denouncing the theology of the book.

Elder Daniells turned over a new leaf, came up to my house to make peace with us. . . . He came up and at his own proposition we were to write two articles together, and make an appeal for England. I made a pledge to help him, and he set out, and he went over there and wanted to do it, and Prof. Prescott put his foot on it and suppressed the thing in Daniells's absence and would not allow the article to be published.

When Daniells came back, he went on to California, and Evans told me what they were going to do. He said, "Daniells is going over there to have it out with Will." He said, "Wherever he goes, he finds Will has got some testimonies ahead of him. Will will scrape up a lot of his mother's old testimonies and work it in so that when Daniells gets

there the pace is already set for him, and he has to follow that, and he is tired of it." . . . He said, "Ed is losing \$2,000 a month, and he has got the books and is going over there and he is going to have that thing stopped. That publishing house down there (in Nashville) ought not to be anything but a depository. The *Review and Herald* office has got machinery enough here to print all the books for the entire denomination." He said, "I told him to get it down in black and white and have a stenographer there and have it signed so they could not go back on it."

So you see that whole thing was plotted and planned before they ever went there, and they got her out under the tree, had the stenographer get it down just as they wanted it; and there she was denouncing Ed and Will putting words into her mouth—"now Mother, you know how you have felt in relation to Ed; you know the Lord has shown you"—and so on, and she would say, "Yes," and that all went in. . . .

That is the time they started their campaign against me. . . . When they came up here and denounced the book *Living Temple* it was only so that they might get rid of making up the \$200,000. Sister White told them not to when they told her the tales they told her.

She went back on the Ed business because she knew just how she had been caught in a trap. And Sarah McEnterfer told me she cried for three days and it nearly put her in her coffin. Daniells laid that trap. She told me this thing while they were there doing it. Afterwards I got hold of the document itself. Evans said, "This thing ought to be stopped anyhow—these testimonies here." He said, "If there were just enough of us to stand together on it, I believe we could stop that thing." He said, "Will White doesn't believe those

testimonies." He said, "Now I will just tell you how I know."

He said, "You know A. R. Henry was suing us for libel here; and you remember about that. Mr. Hulbert was our attorney and I was down to Mr. Hulbert's office one day, and he said, 'Look here, where did Mrs. White get that information about Mr. A. R. Henry?'" Henry charged that the things written about him were not true. Now I want to tell you a little word about that thing. I know how that Henry testimony was manufactured. A. O. Tait in the office came to me and he said, "We are going to do the old man up." He said, "I am writing letters to Sister White, and I am getting letters from her, and I am writing her and we are going to do the old man up and we are going to get him out of that, and we won't have that man there." Pretty soon A. O. Tait came to me, and he said he had got a letter from Sister White, ousting the old man. He had been wiring and writing her the information, and he told me he was going to do it in addition.

Mr. Hulbert asked Mr. I. H. Evans, "Evans, how does Mrs. White get this information?" Evans said, "Why, I said to him, 'I am not much acquainted with Mrs. White; I never met her but once, but my understanding is that she is a prophet and that the Lord gives her this information in visions in the night; she has visions as the old prophets did.'" Evans said Mr. Hulbert said, "Oh, fudge, you don't want me to believe such nonsense as that?" He said, "That is what I was always led to believe." And he said, "W. C. White, her son, is in town, and I think you better ask him about it."

So Hulbert wrote a letter to Will White asking him that same question and he handed it to Evans and Evans looked it over, then put it in an envelope and sealed it up, and delivered it to W. C. White. He was in his office when he delivered it, and W. C. White took it upstairs with him, and came down pretty soon, and Evans said, "W. C. White handed me the letter and I looked it over, and this letter read, 'My mother is in constant correspondence with the leading members of the denomination, and with O. A. Olsen, Dr. J. H. Kellogg, A. O. Tait, W. O. Palmer and various other persons, and she has received her information from them.'"

You see Will's idea was that he was

going to save his mother from the charge of libel by showing where she got the information, and get it back onto me and A. O. Tait and the other folks. I hadn't written her any information about Henry at all because I was kind of sorry for the old man and my sympathies were rather with him. That would not relieve her at all, but Will did not know the law; he was such a saphead on things of that kind he didn't know any better than to think that would relieve her, by putting it off on these men; so he said, "My mother is in constant correspondence and she received the information from various ones."

Evans said, "I drew my pencil right across the letter clear down to the bottom, and left nothing but the signature, 'Yours truly, W. C. White.' Will said, 'What did you do that for?' I said to him, 'You are giving away the whole case.' 'Well,' Will said, 'What else should I say?'" He said, "You should say, 'My mother is a prophet of the Lord. The Lord comes to her in the visions of the night and has revealed to her these things with reference to A. R. Henry.'" Evans said to me, "What do you think Will replied? Will White said, 'I cannot lie!'"...

Bourdeau: Willie told me something about it. . . . He told me that what Sister White saw was not with regard to his [A. R. Henry's] robbing the institution or anything of the kind, but with regard to withholding means from the Lord.

Kellogg: There were a lot of things in it that were not true at all, but just gossip these people had sent. . . .

Now, as I said, a few of those men with I. H. Evans, some weeks afterwards, had a meeting of the Mission Board down there, and I was attending the meeting of the Mission Board. Prescott was there, Spicer was there, I. H. Evans was there, and I think Dr. Rand or Dr. Read was there, some member of our Board was there and I told this story in the presence of all those people without mentioning any names. The question was up of how the testimonies should be used. And Evans sat there laughing. Prescott raised a question whether that story could be proved. Evans said, "It is all true; I am the man; I told the Doctor," and he testified right there voluntarily to the truth of what I have just told you, in the presence of all those men. They would

have to swear to it if they were put on the witness stand.

Control of Health Foods

. . . I had a testimony from Sister White with reference to . . . the College View Bakery.⁴ When they started the college out there, they wanted permission to manufacture the health foods, wanted us to give them a baker, wanted to sell to everybody west of the Mississippi River, and we said, "If you are going into a large business you must agree that if we start a sanitarium there a little later the business must be turned over to the Sanitarium because they will need it to help build up the Sanitarium. You must agree that the Sanitarium shall have it; and it was agreed to; and later when the Sanitarium was started, I asked them to turn the bakery over."

The General Conference Committee owned the whole thing then, or the General Conference Association, and I wrote them a letter about it, and they appointed a committee, and that committee looked into the matter and made their report that the thing should be turned over according to agreement.

. . . Kauble went out there and took charge, and when Kauble took charge, he said, "Here, the College is running that thing; that is the college building and that belongs to us; we are not going to turn that over." They had \$3,000 on hand and they would not turn a cent of it over.

Then it was brought up with the Conference. I labored with the committee, and the committee laughed at me and said they would not do a thing, and I told them I should bring it up before the General Conference, and I did; and when I brought it before the General Conference, I did not say much; I only opened their record and they saw the resolution. No, I didn't know they had a record; I did not use the record first, but at the beginning of the meeting I set the secretary to work to see if he could find the record. John Morrison made a speech in behalf of the college saying they ought to own the bakery; and Santee came in and read a testimony over Sister White's signature saying the

food business should be used to support the colleges.

The thing was so utterly absurd I did not pay attention to it, but I sat there, and he read that testimony. I sat on the front seat, and Santee sat on the back seat, and when he arose he said, "Before I begin my remarks I wish to ask Dr. Kellogg this question: Dr. Kellogg, do you believe the testimonies?" I didn't say a word; I simply sat there and kept still. I said nothing at all, simply sat there. He waited a long time, and everybody shuffled their feet, cleared their throats out a great deal, and he waited as much as 10 minutes, and it got to be very

Now I know the Lord never showed her that and the rest of them knew it. And I knew they had gotten a letter. . . they simply read that letter over her name and tried to work it on me as a statement from the Lord.

painful. Finally he said, "Mr. Chairman, I wish to know whether Dr. Kellogg is going to answer my question?" He said, "Do you have anything to say?" I said, "I have nothing to say except that that question is irrelevant." The chairman said, "I think so too." So he went on and read the testimony from Sister White in which she said that the profits of the food business should be used for supporting the colleges.

Now I know the Lord never showed her that and the rest of them knew it. And I knew they had gotten a letter—she did not say the Lord had shown her that; but they simply read that letter over her name and tried to work it on me as a statement from the Lord that the profits of the food businesses should be used for the support of the colleges. I knew better, and I was not going to bow my head to such stuff as that, and there didn't anybody there pay any attention to it, and not a single member of the General Conference Association, not a

soul of them, paid an atom of attention to that thing.

Then John Morrison spoke an hour trying to prove that the food business belonged to the college and that they should have it, and he swung his arms, frothed at the mouth, and went on until everybody was sick of it. He said, "If you do this thing, if you take that bakery from the college, it will ruin it," and so he went on a great rate. When he got through talking, I made a very short speech. I stated simply what I have stated to you about the agreement at the beginning, and I said, "The secretary has been looking the matter over, and I have asked the men to do as they agreed to do, and I understand the secretary is able to read a report of the meeting," and he read the report of that meeting.

... The meeting voted unanimously to turn it over, and do as they agreed.

...

Now, Santee went out West, and he began to tell around everywhere out there that I hypnotized the General Conference. That is where my hypnotic influence began—and that I had intimidated them, and that they were so afraid to do anything against my wishes—that they were just forced; I had forced them to do this unrighteous thing; that I had robbed the College. . . .

Sources of Ellen White Testimonies

Well, I met Haskell, and Haskell was there, a patient stopping there. He had been sick and was having a little treatment, so John Morrison and the rest of them had a chance to talk with him; and I saw him and had a talk with him, and he said, "Of course you are right about that; they ought to do what they agreed; the Sanitarium Food business belongs to the Sanitarium, is a part of it, of course it is, and they ought to have it; that is right." I said, "Now, Elder Haskell, I want to tell you something. I am not a prophet but I am going to prophesy. Santee will write to Sister White, and he will tell her just what he is telling over the country. Pretty soon I will get a testimony condemning me for my attitude and demanding that I shall turn that bakery back to the college." "Oh,"

he said, "you will never get any such thing as that." I said, "It will come as sure as fate, for nearly every testimony I have had in the last four or five years has come in just that way." "Oh, you are mistaken, the Lord could not tell such a thing as that."

In less than three months' time the testimony came, saying, "You have robbed the College View College. You have disgraced yourself by that thing, by your attitude in that thing. The General Conference should have been ashamed to allow you to intimidate them. ONE was present and heard your threatening words." And I was commanded to turn that thing back quick, and the General Conference was commanded to rescind their action quick; and I want to tell you they have never done it to this minute.

Bourdeau: Never tried to?

Kellogg: No, sir; and I didn't either. I wrote Sister White back and said, "Sister White, you have been misinformed about this thing." But I was going to tell you—I sent that testimony to Haskell immediately and I said, "Now, Haskell, it has come; here it is; I inclose it." I got a letter back from him, "Well, I am surprised. I thought you were certainly right about that College View matter." And he thinks so yet. The thing went further than that. She sent a letter to Elder Haskell and one to Elder Irwin; sent a letter to them inclosing the testimony to them, and sent me a copy here; and in that letter to them she said, "Elder Haskell and Brother Irwin, I say to you, take a firm stand against Dr. Kellogg in this matter."

I said to Elder Haskell, "I suppose of course you will take a firm stand against me now." He said, "*I shall do no such thing.*" (Yet) he was commanded to do it by *the Lord!* . . .

Now, I sent a copy of that to every one of the persons present at that meeting . . . to open their eyes. There was a testimony with all the solemnity of anything that was ever written in the world, and it said, "ONE was present and heard your threatening words," and the ONE was capitalized with O . . . I sent a copy of that to every person present at that meeting, and I said, "I did not intend to say anything threatening at all, but if you understood anything I said to be a threat, or intimidation, I wish to withdraw it, and I want you to revise your action, and act as you would have done

if I had not threatened or said any such thing." I confess it was all farce on my part because I knew I had not said any threatening words, and it was a decoy letter; it was to get from them an expression of views. . . . They stand by it today, and the College View Bakery is owned by the sanitarium there today.

... I got letters back from Cottrell and from other men, saying, "I did not hear you say any threatening words. I was not intimidated." But Robert Kilgore, who took the real orthodox position—Robert wrote a letter and said, "I didn't know I was intimidated, I didn't hear any threatening word; but if the Lord says I was intimidated, I shall immediately confess that I was a coward."...

When I got the letter from Sister White, I wrote her quietly, without giving her any explanation at all. . . . I said, "You profess to have information direct from the Lord," so I simply left her with the Lord. . . . I got another letter back from her, and I want to tell you it was the most stinging letter that I ever had from her in my life.

Now, sir, that made me mad; I am perfectly frank to tell you it made me mad to the soles of my shoes, because it was a proposition to bargain with me. "If you do what I tell you to, I will protect you and won't let people know. If you don't, then I am going to expose you."

I am glad to tell you the last letter I ever got from Sister White was just a sweet, nice, old fashioned, motherly letter, just the same as she always used to write me, and she wrote me that letter after her visit here, and after the last time I saw her she wrote me that letter from San Diego—just a nice, quiet, newsy letter without saying a word of

condemnation. But the letter that came from her said, "You do that thing quick; turn that bakery back that you have robbed. I hope it will not be necessary to reveal things which I might reveal concerning you."

Now, sir, that made me mad; I am perfectly frank to tell you it made me mad to the soles of my shoes, because it was a proposition to bargain with me. "If you do what I tell you to, I will protect you and won't let people know. If you don't, then I am going to expose you." I saw that she had made copies of it. She landed in California about two weeks after that.⁵ . . . Elder Irwin came up to see me. He said, "I am going to meet Sister White. What word shall I take her from you?" . . . I said, "You tell Sister White to go right straight ahead; she is at liberty to reveal about me everything the Lord has shown her; but if she attacks my character she will have to prove what she says." He went over there and told her.

Now, this that I am telling you ought to make some impression upon your minds. What was the next message I got from Sister White? It was a telegram; "Come over here; we want to consult with you about the Australian sanitarium." I went over. I didn't feel very much like going. I didn't intend to go, but I went over, and I went up to the Sanitarium. I didn't feel much like meeting Sister White. I felt that she had mistreated me and insulted me by denying that I told her the truth, by trying to lay me in a lie, and accusing me of things I had never done; and then in order to compel me to assent to do the thing she demanded of me, to threaten to expose me.

Bourdeau: If I were in your place, instead of allowing my anger to come, or hard feelings, I would have gone and kneeled right down upon my knees before the Lord and placed it before Him.

Kellogg: I did, I did. I didn't have any very great trouble about it; but I said it made me mad, and it did. But I didn't remain mad; I cannot remain mad overnight; I never did in my life. It is hard for me to keep mad for five minutes;⁶ but that angered me because I felt it was a contemptible thing, for after I had trusted her all my lifetime, treated her like a mother, had been absolutely honest and sincere to the last line I ever wrote her, to have her going back on me that way just because Santee had writ-

ten her a lot of lies. . . . It made me angry. I did not feel that she had treated me right, so I didn't feel like being very obsequious, and I went up to the Sanitarium and after [a]while she came up there. She came across the dining room with her face covered with smiles, holding out both hands, took hold of both my hands, and said, "Dr. Kellogg, how do you do? We have been very anxious to consult with you about the Sanitarium in New South Wales."

So we consulted about it for two days. Not a lisp or a word, or anything at all. Everything I suggested was accepted right away. . . . I didn't want her to think that merely consulting me a little in that way and giving me a little attention made things right, because it didn't. It didn't make a thing true that was not true, and did not flatter me at all, and I did not want her to think that it did, . . . so I quietly met her the day before I went away.

I said, "Sister White, before I leave, I ought to say something to you; some of the things that have been written by you while you have been away were not true; and I am sure from some of the things you have written me you have been misinformed."

"I have not been misinformed!"

"Oh, but you have written me, Sister White, that I have erected buildings in Chicago to harbor the unworthy poor; I ask you to show me those buildings; that I have taken money from the Sanitarium."

"I have never seen that you took any money from the Sanitarium for any such purpose."

"But you have written me that I did."

"I have no recollection of ever having written you any such thing."

"If you look up your correspondence, you will find it."

"I will look it up and write you."

Never a line did she write me for *three years*. But I left her there and then, just like that, I came home.

Six weeks after, the General Conference was held here (1901) in Battle Creek. I thought from indications that there was going to be war at that time, that they were going to make an attack upon me, because I saw W. C. White had been scheming for sometime to get rid of the Medical Missionary Board. . . . I felt awfully bad. I spent half my nights up here in bed crying and wetting my pillow because I thought it was

going to come, and I could not complete my dream which was to make the whole Seventh-day Adventist people a denomination of medical missionaries working in their homes, helping their neighbors, and to make it the great Good Samaritan organization of the world, and that is what I wanted then too.

I saw this thing coming. Here were my (adopted) children. My ambition was that my children should all be missionaries right in this work, and I had my will putting every dollar I had in the world right into this cause, and had made my will to do it, and my wife had consented to have a small stipend, \$100 a month, to take care of her and the children dependent upon her; and that every dollar of my income should go into this cause—every bit of it. I had made it that way. I had gone on supporting this medical missionary work until I was \$100,000 in debt. I had put the money into this cause. . . .

... When I saw the whole thing was

going to fall dead, I sat down on the sofa upstairs, Mrs. Kellogg and I, and we wept together by the hour. . . . I expected nothing else at all but that they would take their stand against us.

Plans for the 1901 General Conference

I must tell you, that away back, nine years ago, at the time of the South Lancaster meeting, there came a testimony condemning me for things I had not done. I sent her my resignation, told her the things she had written were not the truth. I could not receive them as from the Lord for they were not true; and I said, "Here is my resignation of everything connected with the Seventh-day Adventist denomination." And she has got it yet, and they have had it all the time; and now I expected nothing else but, as I said, that that 1901 conference

would be the end of us. So I moved out of my house.

I went to see Sister White, told her to her face that the things she had written me were not true, and I came home and did not expect anything else but to be denounced further. She met Dr. Sanderson and she said, "Dr. Sanderson, the whole denomination is looking to see who comes out ahead, Dr. Kellogg or I, and I will never give up as long as I live." I was in suspense. I thought to myself, I will ask the Lord for a

sign as to whether it was going to be peace or war, and I will find out. So I said, "I will send Sister White an invitation to come to my house. If she accepts that it will be a sign from the Lord of peace, and that these men are not going to crush us this time."

So I prayed over the matter very earnestly, and I set that thing. I asked the Lord for a sign, and I made that sign so, after my last parting with her when I told her what she had written me was not the truth—that was the last word I said to her, and I came home. I wrote to Sister White and I got a letter from her saying she would accept my invitation to come to my house; so I had the rooms prepared for her.

Irwin heard of it. . . . When he found this out, he got aboard the cars and went straight to California to see Sister White. Sister Druillard was there with Sister White at this time, and Sister Druillard said to me that Sister White got a telegram from Irwin saying, "I am coming," and she said, "What is he coming over here for?" Of course Irwin's fate was settled, but he didn't know it. They brought Daniells over here to be president of the General Conference. It was all arranged over at Australia. I know the man who was present when they had the talk. Daniells denies it, but he doesn't tell the truth about it.

Irwin, when he found out about it, began to scrabble every way he could to keep in, and he wrote Sister White a letter and asked her if there was any reason why he should not be president, and she told him she did not know any reason; so he got the men all together, read the letter to them to start his presidential boom. There they were, cooking his goose for him, as the boys say, all the time, and made him travel all over the country to introduce Daniells to all the conferences when he was simply attending his own funeral.

Well, he thought he was going to win by his attack on me; so he went over there to see Sister White, and he read her a letter I had written him; and in that letter, by putting peculiar emphasis upon certain words, he gave Sister White the very opposite impression from what I had intended it to mean. Mrs. Druillard was present and she heard it; so he labored with Sister White and got her to change her mind about



Dr. and Mrs. Kellogg had no children of their own, but they loved children and accepted 42 of them into their home at different times. They eventually adopted four or five. This picture was taken in 1888.

coming to my house. He (W. C. White) kept saying to his mother, "What will the ministers think? What will the ministers think?" I know this from people who were in the house. Finally she decided not to come.

... Cindy Hall got her a house down the street. ... I wrote her a letter. I said, "Sister White, will you accept an invitation to come to my house? I notice another house is being arranged for you, so I conclude you have decided not to come to my house, and I am writing you simply to tell you it will make no difference in my attitude towards you. I am your friend, and I shall remain your friend just the same; and I shall take no stand against you at all if you think best not to come because you think it will hurt your influence with those who are my enemies. ..."

There was a company of five or seven preachers, and there was nobody on that board who knew anything about medical work, or who knew anything about Bible work, or about educational work.

The next day after I mailed that letter, I got a letter from her, and that letter had three letters in it. This represents a phase of this whole work that shows you that there is scheming, and that Sister White herself enters into it, and what she writes is not always quite straight and square. I knew that from previous experience, but it is a personal fault and habit, and this shows you the fact. There were three letters and three different dates. The one with the oldest date said, "I do not know; it may be possible that I will not be able to come to your house as I had agreed to do, as it is quite a distance from the Tabernacle, and I am not very strong, and I will need a place nearer to the Tabernacle." Of course I knew all about it. She did not know that I knew, but I knew the game that was going on all the while; that was not the truth.

The next letter stated, "I have decided my company is so large, so many persons are coming along with me that it would not be right for me to impose so much upon your generosity; and we will have to have a house of our own where we will have it perfectly quiet and be all by ourselves; so have given instruction to have another house prepared for me." The instruction had been already given and the house was already prepared all the time, and I knew it all the while before that letter was written. That was just simply to prepare my mind you know. The third letter stated, "Last Friday night when we were having family prayers, a light filled the room, and an odor of violets, and a voice spoke to me and said, 'Go to Dr. Kellogg's house,' and so I am coming." When she got here, I did not feel free to go to see her, for fear people would think I was trying to influence her; so I did not go to see her at all. She was here in my house; I lived across the road. ...

After two or three days she sent for me. She wanted to see me after a day or two. She said, "When I decided to come here, they said"—she didn't tell me who 'they' was, but I knew who it was—"they said, 'Mother, you ought not to go to Dr. Kellogg's house because of what the people will say.'"

Now, I went to Sister White. The question of reorganization was up. I said to Sister White I thought it was wrong to have a Conference Committee constituted as they were, made up of preachers trying to run all the business and everything else, and I thought we ought to have a representative committee in which all the different organizations would be represented, ... but not let them have executive power, but have an advisory power so they could get together and have council. ... She said, "That is right."

This was the day before the conference met. I called the Conference Committee together, told them I wanted to meet them, had our Board in to meet them, and I arose and told them I wanted them to understand that the medical men and the Medical Missionary Board could not enter into this conference with them with confidence in what they were going to do, ... because there was a company of five or seven preachers, and there was nobody on that board who knew anything about medical work, or

who knew anything about Bible work, or about educational work; yet there they were, professing to be ruling over the entire denomination in all branches of the work. ... I demanded we should have a reorganization, and suggested the plan I had already spoken to Sister White about. They rose in great wrath. Irwin declared against it, Brother Loughborough said the present organization had the endorsement of the Lord; and they all took a strong stand against it. But W. C. White and Daniells did not. They remained on the fence. Will suggested that "Mother should be consulted." A committee was appointed to see Sister White, and they came up early next morning to see her. As we passed out of the room, I said to Prof. Prescott, "I haven't any apprehension as to what the report of that committee will be, because Sister White has already told me this plan is right, for I had a few minutes' talk with her."

I received not so very long ago, a letter saying, "You have reported that you told me the things that I stated at the Tabernacle, that that was not from the Lord, but you yourself had given me that information, and told me those things, and that I am simply saying what you told me to say." She said, "You know that was not the truth. You know you and I had no conversation before that meeting."

Well, now, I wrote back to Sister White and told her she had been misinformed; that I had never said anything of the sort; told her exactly what I did say. Now, I might say that just as Sister White was starting down to the meeting, one of those meetings, I stood on my porch, and I began saying one word to her with reference to the matter, and she said, "Wouldn't it be better if we should not be seen talking together?" So I refrained from saying anything.

... Now, then, I will tell you why I have not made any noise about these things. Most of these things I have never mentioned before, and you knew nothing about.

Bourdeau: Don't you mention these things to the doctors?

Kellogg: I don't have any occasion to; I don't talk these things to people. I don't want people to know them. My wife doesn't know what I have been telling you. ... Haskell, Butler, and Irwin were knowing to most of the facts. The members of the Medical Mission-

ary Association know a little of it.

Bourdeau: They do not say anything about it.

Kellogg: They never hesitated to tell me. One day just before our fire here in February, 1902, Elder Daniells was present at a Board meeting. After 1901 that question of the College View bakery kept coming up because N. P. Nelson down there in Nebraska was a very tenacious fellow, and Will White had promised him I should be made to put the bakery back; and they sent him copies of the testimonies they sent to me, commanding me to put that bakery back, and I hadn't done it, and there it was an open defiance of the testimony; and they kept hounding Will to see to it that I turned the bakery back. . . . It was a legal transfer, done in a legal way by the Board, and I could not do it if I wanted to. So it bothered Will.

. . . So Sister White wrote me a modified letter, and in this letter she said, "Don't ever allow yourself to do again what you did in relation to the Nebraska Sanitarium bakery, the College View bakery." . . . That was sort of permission to let it go this time, but I must not ever do it again. . . . I brought it up before the Medical Missionary Board; they were the parties who did it, not me, and the General Conference Association, and Elder Prescott was present and Elder Daniells was present.

I read this letter from Sister White. I said, "Now, what shall we do about this?" Prof. Prescott immediately got up and he walked up and down the room. You see he had been a member of the original committee and he knew all about it, and I thought it was very fortunate to have him there. He shook his head. His jaw dropped, and he shook his head. Elder Daniells stood up in a corner of the room, and he said, "Well, you will have to do with that just the same as I have done with a great many other things like that. I have had a great many things like that that I could not understand, and I laid them away on the shelf." So we all agreed that we would lay that away on the shelf.

But I went over to California a short time afterwards by the advice of the President of the General Conference. I went over to California, and I called on Sister White, and I said to Will, "Now, then, I am going to talk to your mother about that College View bakery business." I said, "She has got to know the

facts about it." So I sat down and told her the whole story. And Will was there and heard it all. We went away. It was in the evening. I said, "Will, I am sorry I had to talk to your mother about this thing; it doesn't trouble me any, but I know it is right, and I cannot do any different than what I have done," and I told Sister White all about it. I told her if I ever had that thing to do again, I should do exactly as I did do, for I could not do anything else; I had to do right, and I should have to do it again; could not do any different. And I talked to her straight about it. I said to Will, "I am sorry I talked to your mother; I am afraid it will keep her awake, that it will disturb her." "Oh, no," he said, "It is all right. I am very glad you talked with her." He said, "I have noticed that in cases of this sort generally a good talk of this kind generally did good, and that after having such a talk it was generally dropped; and I don't think you will ever hear any more from it," and I never did, and there never has been anything done about it. It was dropped right there. Now didn't the Lord know about it all the while? Now, you see that is the situation of the thing.

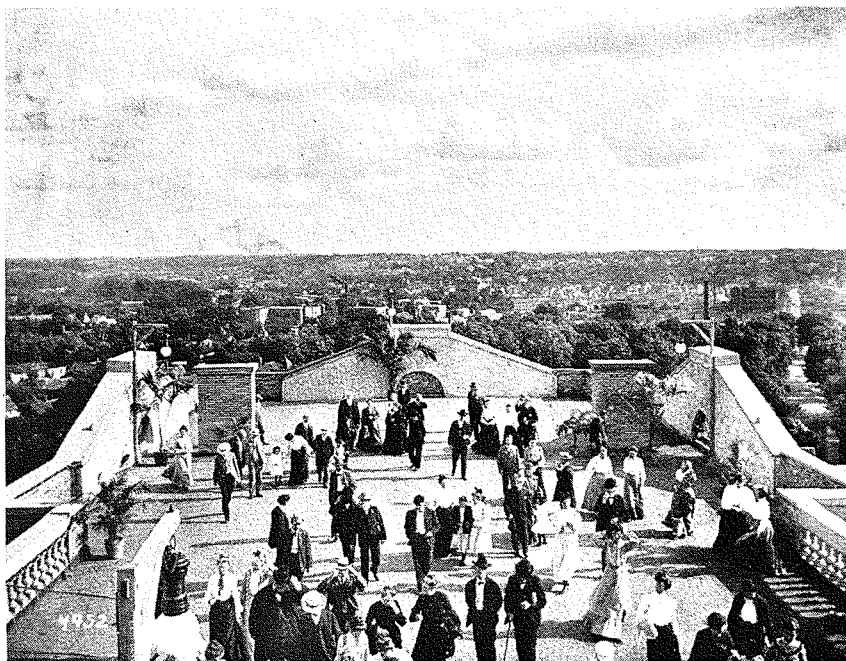
Here is where the great mistake was made. Daniells and these other men are just now bringing up this testimony

question and trying to bring it up to a point where James White never held it in the world. They are trying to bring it up, to make it an infallible guide, and to make people think that all they are doing they are doing in harmony with the infallible guide, the Spirit of Prophecy—that they are in touch with Sister White, and get orders for everything they do, and they are infallible because they have an infallible guide. They are adopting that thing; they are endeavoring to put it into their tests of faith—"Do you believe the testimonies?" They actually put it into their book as one of the questions to be asked, in test of faith, in discipline. . . .

The thing has been elevated to a pinnacle where it doesn't belong. The Lord put this gift into the church, gave Sister White remarkable insight into spiritual truth, into the question of ethics for the good of this people, and not to be used as a club for beating people's brains out. . . .

Enmity Against the Medical Work

This institution here, the Sanitarium at Battle Creek, if it were a Catholic institution and was doing good, or a



From the ashes of the 1902 fire, the new Sanitarium arose in 1903, resplendent with beautiful roof gardens that afforded a lovely place to walk, converse, and even sleep during the summer months.

Presbyterian institution, or anything else, they would say it was doing good; and in this institution, if there were not a single Seventh-day Adventist in it, and they had a young man somewhere who would say to the President of the General Conference, "What would you say of my going up to Battle Creek to get a knowledge of the principles there?" He would say, "By all means go." . . . They are advising these very young men now to go to the medical schools that are perfectly rotten with iniquity. . . .

Here we are trying to maintain the only Christian medical school in the world, the only one the world has ever seen; trying to maintain it, and at a sacrifice. The men that do the work there do it without any compensation for it. After they have done a good day's work, they will study night, evenings and mornings, all their spare time to help these young men and women to become medical missionaries of truth.

The first Medical Missionary School ever started was the starting of the Medical Missionary Training-school for Nurses. We carried those enterprises along as beneficent enter-

prises, and these people have set their heads to destroy them, . . . and the only things they are accomplishing are simply to deprive the Seventh-day [Adventist] people from the help and benefit they might have from the Battle Creek Sanitarium. The Lord has helped us to hold it up. While I had a \$100,000 debt that I incurred in carrying on the medical missionary work myself personally, and the Sanitarium had a half a million dollars' indebtedness—their debt was \$700,000, but it is diminishing and diminishing rapidly. . . .

The Washington Sanitarium

Now, I do not see how these men believe the testimonies. They claim that the Lord directed them to put the Sanitarium in Washington, and asked the people to give to this Washington Sanitarium because the Lord specially directed this. "The Lord has left the Sanitarium at Battle Creek; this is the

Lord's institution." Sister White wrote them a letter and told them the institution should not cost over \$25,000 or \$30,000, that it should be small and should be a wooden building, a simple structure, and should be an example of simplicity in every way. What did they do? They got together and had a little council; they said, "We cannot use brick; we cannot use stone; we have got to have something better than a wooden building. We will use cement, make cement blocks and have artificial stone!"

So they decided on that, and went ahead and put up a building that has cost them \$115,000; they have got a debt of \$50,000 on it, and it will only accommodate 35 or 40 patients. Here is a building that cost five times as much as that and accommodates 20 times as many people. This one is full, crowded with people who are getting well faster than they ever did before; and down there they have two or three people in the house. Now, if I can get any indication at all, it is this thing; that the Lord started a work here 40 years ago, in Battle Creek, and He wants us to stand by it, and I propose to stand by it; and if the thing has got to fall, if it has got to go down in a great catastrophe, I am willing to go with it, and I would rather stand there by that and go down with it than to run off and neglect it. . . .

Amadon: Doctor, what do you think is the fulfillment of this text of Scripture in the experience of this denomination? "Thy watchmen shall see eye to eye when the Lord brings again Zion." This is the most awful record ever I heard of.

Incorrect Diet Indicates Failure to Believe Testimonies

Kellogg: Well, sir, we are seeing eye to eye, and we are going on about our business and we see eye to eye. We are standing by the principles the Lord has given us there, and you cannot put your finger on any evidence of decadence to those principles. We are standing there all the while, while Elder Daniells is going about the country eating beefsteak and drinking his tea. I



The Kelloggs moved into The Residence five blocks west of the original sanitarium, in 1894. Its spacious grounds included a grove of trees, deer park, vegetable gardens, and a large children's playground.

don't believe you men yourselves are so circumspect about these principles. I don't believe you believe the testimonies yourselves. I know Daniells, Evans and those men don't pretend to when it comes down to diet. I have had no evidence that the leading men of this denomination have, or ever have had the faith in the teaching that Sister White has given in relation to the health principles, that they have had the faith that I have had. I think if you look back over the course right straight through, over the whole thing, you will see that I and my colleagues have followed more closely in the instruction which we have had from the testimonies right straight through the whole thing. . . . When the ministers and General Conference folks used to come here, they used to go up to the Sanitarium and sit down, and every last man of them ate their beefsteak. I remember when the health reform first came out, Brother Amadon was a very strong, straight health reformer, and he began to backslide, and I guess all the prominent people did, but I did not. I stood by the thing, and not because the testimonies said it, but because I knew it was true. I believed it was true; and at the present time we see the truth winning out wonderfully all over the world; the vegetarian principle is coming to the front.

Amadon: Doctor, I believe on some points of health reform, I am more of a health reformer than you are.

Kellogg: You probably get your sleep regularly.

Amadon: I don't refer to any such thing as that, no sir. Ever since you returned from Europe and went to Van Horn's and told them what you had learned from somewhere about the treatment of epilepsy and what you thought would be good for their son, I said, "I wonder if that won't be a good thing for me," and since that time I have not put a particle of salt on my food.

Kellogg: Do you think I eat salt? I stopped eating salt 35 years ago. Do you suppose I would be so foolish as to eat salt when I know the harm it does?

Amadon: Don't cut and slash at me on that point when I do a thing like that. See here, Doctor; for 30 years, I have not taken a piece of butter on my butter dish and spread it on my bread. I don't believe you can say that.

Kellogg: I don't use the ordinary butter. If I use butter, it is sterilized

butter; for the trouble with the butter is in the germs that are in it. The testimonies never said you should not eat salt. Here is something from Sister White. This is a little thing called the *Bulletin*, which has just started down there in Washington. I see the earmarks of Dr. Kress in it. Here is a statement from Sister White: "At this stage of the earth's history meat eating is dishonoring to God." The president of the General Conference, when he went over there to Europe five years ago, and that whole lot of Seventh-day Adventist ministers who went over with him, they went from conference to conference around the country in Europe eating meat right along. "Those who believe present truth should refuse to eat flesh meat."

Amadon: I would like to use to quite an extent these health foods you make, but you charge such a tremendous price for them we cannot do it.

Amadon: That is good.

Kellogg: Do you know where it is? "The light which God has given upon health reform cannot be trifled with without injury to those who attempt it; and no man can hope to succeed in the work of God while by precept and example he acts in opposition to the light which God has sent."

Use of "Health Foods"

Amadon: I would like to use to quite an extent these health foods you make, but you charge such a tremendous price for them we cannot do it, people with small income like Brother Bourdeau.

Kellogg: I don't eat any health foods at all. We eat scarcely any at our house. I live upon bread, potatoes and fruits. I do not eat health foods. I do not

have to. I don't believe there is any health food on our bill of fare today. We rarely ever have any. We have got bread, potatoes and fruit. When I traveled abroad I was gone three months, and I lived on plain food all the time I was gone. I had a few things along with me that I could use for lunch when I had time to eat.

Amadon: I thought these health foods were to benefit people?

Kellogg: They are; but they are only to help people who don't know how to live themselves. People who know how to prepare foods don't have to have health foods. The Lord didn't make a bakery or a health food factory in the Garden of Eden. If you cannot carry out the health reform without a food factory the thing is moonshine.

Bourdeau: When I have had my stomach sour, had indigestion, I have allowed myself to eat a little piece of meat about as big as my thumb to stimulate the stomach, then there would be a long time after that I would not have any trouble again. The stomach had gotten lazy and wanted something to stimulate it a little. I don't consider that meat is anything easily digested.

Kellogg: "Those who believe the principles of truth should refuse to eat flesh meat." I would not eat a piece of meat that big any quicker than I would swallow a toad. . . .

I had to stand against that thing for twenty-five years, all the time, and you know it. I had to be held up there as a fanatic and a crank. I tried to hold these principles up; and I believe there are more health reformers outside the Seventh-day Adventist denomination that have become such from my work than there are in the whole denomination. A woman over in Oakland when showed the article in the *Review* against the *Living Temple* and my work said, "That is good; now I can eat all the beefsteak I want."

Amadon: Oh, that is nonsense, nonsense.

Kellogg: Of course it is, ridiculous. This light was given thirty years ago, and the Seventh-day Adventist denomination are not heeding it. I think there are probably not a dozen families, Seventh-day Adventists, in this town that do not eat beefsteak, chicken, most right straight along; and all taking tea and coffee right straight along, and all in good standing in the church. Nobody is

making any inquiry as to whether these people *obey* the testimonies; the whole question is, "Do you *believe* the testimonies?" It is not a question whether they are living up to them or not.

Amadon: To believe is to live them out.

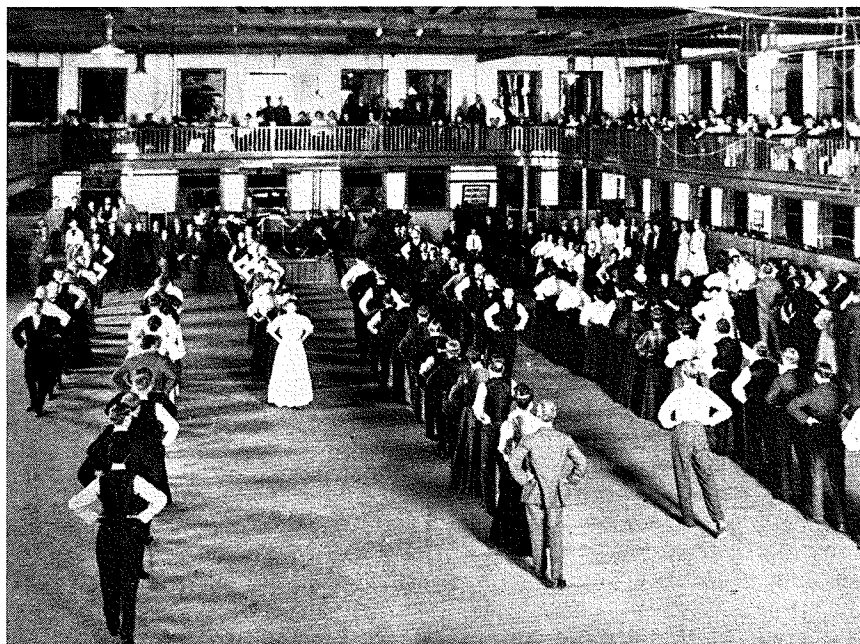
Kellogg: No, sir. You profess to believe it; you do not live up to it; you don't live it out. That is what I am saying to you. Now here is a fact, that for many, many years I have not heard a Seventh-day Adventist minister preach a sermon on health reform or rein the people up on these principles for many years.

Amadon: Within a fortnight, I have heard our ministers say there must be something said here on health reform, within a fortnight.

Kellogg: That shows that what I am saying is true; they have not been saying it. But here it is—straining at a gnat and swallowing a camel. There is not a bit of sense in it. . . .

Lies About Kellogg and the Sanitarium

Brother Keck was a member of the investigating committee which was appointed to come here to the Sanitarium.



Any extended stay at the sanitarium involved participation in vigorous morning calisthenics.

. . . I invited them to come here for a real sitting down together, for a council, and Sister White commanded them not to come. That is what headed it off. . . . He [Keck] told me he would come, but he didn't tell me how he was coming. He came around by way of Washington without letting me know anything about it. He was here four weeks. The day before he left he came to the office and said, "Well, Doctor, I can give you a clean bill of health." I said, "What do you mean?" He said, "I will tell you. When I got to Washington I sat down and had a half day's visit with Mrs. Prescott and she told me a lot of things." Then he went on to tell me the tales told him, and one of the tales told him by Mrs. Prescott was that the Sanitarium was a brothel and I was inviting young ladies there to seduce them. . . .

Brother Keck waited over and had a meeting with Daniells, Prescott, Spicer, and Evans, and I think four or five of them were in the meeting, and he told them. For four hours they labored with him to keep him from coming here. . . . They were very sorry, so sorry that these awful things were true; it was so sad that they were compelled to believe them. And they thought they were going to scare him out of coming here; that I would hypnotize him, and it was not safe to come.

He came on, and he spent four weeks running down everything. They told him the names of people who they said would confirm what they said. He went to see those people, and they turned the whole thing down, and they took their stand for us instead against of us. He went back there and he told them it was not true; that he had investigated everything that Mrs. Prescott had said. Mrs. Prescott replied, "I am very sorry to know it is not true," and then went straight over to Europe and went to telling the same tales all over Europe. One of our nurses had a sister over there who has written her that she is so sorry to hear these awful stories about the Battle Creek Sanitarium that Mrs. Prescott told her. Now, they have begun to get scared. I said to Brother Keck, "You tell these men down there I won't stand that thing any longer; that if they don't stop that miserable, nasty, dirty talk, I will make them answer for it." Well, when some of our doctors were down there at the dedication of the Sanitarium, Elder Daniells spoke publicly about these reports that have been told. "Now," he said, "I know Dr. Kellogg has got papers already made out to serve on me to sue me for libel; but I can take care to keep just within the line." He said that in the presence of 50 or 75 people, and four or five of our doctors heard it. . . .

. . . You know Keck was president of the conference. . . . Daniells wrote to the conference committee to take his credentials away from him because he had repeated what Daniells had told him with reference to those vile stories.

Both of you know Irving Keck. He went there, saw the conference committee, told them the stories, showed them the letters from me and from Daniells, and they wrote Daniells that he better call that thing off, better not pursue Brother Keck any further; and they did not take his credentials away. So Daniells writes to Brother Keck, "We are not going to make war on you; we will drop our differences." Keck has told him to his face that he lied, and they did lie. Daniells has got those men together, and they prepared a paper and signed it to the effect that matters of my morality at the Sanitarium were not even mentioned in the conversation they had; and he signed that paper and got the other members who were there to sign that paper to protect themselves

from libel. . . . Elder Daniells got the medical students together here when he was here and told them the most monstrous tales; he told them that when I went to Europe that I knew I was going to get admonished that we ought not to build in Battle Creek; I knew I would get a testimony to that effect, so I told my secretary not to send me any mail. . . . I have got . . . letters from people all over . . . of the tales that Daniells, Prescott, Spicer and others have told them. . . .

Now, Brother Amadon, these men have turned things upside down. . . . They are cultivating loss of confidence in themselves when they don't know it, because people gradually find out the untruth of what they have said, and then they lose confidence in them, and not only lose confidence in them but in their policies.

Rebuilding of the San After 1902 Fire

. . . A more downright fraud was never committed than to publish that testimony three years after the fire, dated two days after the fire, to prove to the people that we were warned not to put the building up here. It was a dastardly outrage against everything, to do such a thing as that.

. . . Now, if you will read that testimony right straight through, you will see it was all favorable.

Dr. Paulson was in Sister White's office, in her room at her house, visiting her that very day when that was written, and it is a marvelous thing how the Lord has checked this thing right along. Dr. Paulson was there and he wrote me a letter. He said, "I have just been having a talk with Sister White. She says she has got to write an article for the *Review* because people will say that was judgment on the Sanitarium, and she says that ought not to be and she must write an article to counteract that thing; and she wrote that article in her diary."

This article dated February 20, 1902, said the very same thing Doctor Paulson says. It was an appeal for sympathy for the Sanitarium right straight through with the exception of one paragraph.

It is ambiguous so you can turn it a

little one way or the other. It says, "What return has there been for the thousands of dollars spent in the Battle Creek Sanitarium?" And goes on in that very strain. "If the question is raised, Why should not the Sanitarium be built in Battle Creek at large expense, we may ask, What return has there been for the thousands of dollars which have been expended there?"

It is out of joint with the whole tenor of the article, like a discordant note sounding out above every other thing. You can read the article through and cannot help but feel that that paragraph does not belong there. . . . I asked them [Ellen White's staff] to produce the diary with reference to that thing; but I know they cannot find it there; you see it is impossible, because it is the very opposite of all the rest of the article. It is like a black spot standing on a white wall. . . .

SDA Failures in Health Reform

I have not a particle of hope that the Seventh-day Adventist denomination is going to reap anything but wreckage. I believe the truth and I know the truth will triumph, and Sister White said to the Seventh-day Adventist denomination more than 40 years ago that if this church did not heed this light that was given to them and hold it up to the world and perform their mission, another people would be raised up that would do it. . . .

Now the principles are being vindicated and the Seventh-day Adventist denomination don't get the credit. The Battle Creek Sanitarium gets the credit. The whole denomination ought to have had it; and I get credit the whole denomination ought to have had and which it would have had if it had stood by it and been true to it. . . . The most wonderful scientific evidence is coming forward in support of the whole thing, and hundreds of thousands of people are giving up flesh eating, and the college football teams even are becoming vegetarians in order to become strong and well, . . . testing out to show the wonderful improvement in endurance that comes from the non-flesh di-

etary, . . . and the wonderful facts brought out by scientific investigations made at Yale and Harvard and Chicago Universities; and these scientific men are coming here every day, and some of them are here now, to investigate this institution to see why it is, and to test endurance.

**By the Lord's help, I
propose to stand
square and true to all
the things I know are
right and true; and
when this Battle Creek
church gets ready to
turn me out, it is all
right to do it.**

They come here and put our doctors and nurses and bath men through tests of endurance, such as holding out the arms, for instance, and they find our men are able to do—for instance, here is one man who stood up here this way, and went down on his heels that way—simply a boy, one of our medical students who never was an athlete—and they found he did it 5,000 times; he went up and down just like that at the rate of 40 and 50 a minute for the most part of the time, and the last part of the time was at the rate of 32 and 34 a minute—an average of more than 35 movements a minute for two hours and forty-five minutes—5,002 times.

Down here at the Yale University, the biggest athletes they have, men who have won national honors in competitions, men who had world's records, . . . the very best they could do was 1,200 times. . . . Now, those men were tremendously stronger than our men but without the endurance. They could crush them with a blow, but they could not keep on doing it; they had not the endurance.

. . . I don't expect what I have said here today has the slightest influence with you and in your minds. You make up your minds from your own experience. . . . The truth we have been standing for is the Lord's truth and I know it, and I propose to keep right on standing for it; and I expect you find me carrying out the principles Sister White

has been outlining in the *Testimonies* ... when a whole lot of these people that are clamoring about the testimonies and against me have abandoned the whole thing and gone to the world and the devil. You watch and you will see.

By the Lord's help, I propose to stand square and true to all the things I know are right and true; and when this Battle Creek church gets ready to turn me out, it is all right to do it. I don't ask them to do it, don't want them to do it, and don't want anybody to think I have gone back on what I know is true; and that is why I have never made any such request, and shall not make any such request. It will be represented so to the world when it is not the truth. The truth is I stand just where I have stood all the time, and I have not changed, and do not intend to change.

At the Sanitarium, we never have had any plan for any offshoot, or side issue, or organization of any kind. I have nothing to do with such a thing. If the Seventh-day Adventist organization is not good enough for me, there isn't any other that is. If the Seventh-day Adventist organization cannot tolerate me, no other one could. I propose to go on, to stand alone for the Lord, to stand for the truth alone when I have to. ... I am not in rebellion, and I am not fighting anybody. If I were fighting, I

would be using the things I am telling you about; I would be scattering them broadcast all over the United States; and if I should publish what I have just been reciting to you this afternoon, and ten times as much more that I could present—if I should publish that thing over my signature, and those of other people who are conscious of the thing, and publish the actual documents to go along with it, it would bring everybody connected with the thing into discredit; for there are a good many thousands of people who would believe it. These things won't be published unless they are compelled to be published. If Mrs. White will send me a challenge to publish this thing, I will do it. If the General Conference will send me a challenge to publish this thing, I will do it in reply to their challenge. I won't do it any other way. I shall do my utmost to prevent such a thing from being published. My own reputation is in it. Haven't I been in this thing for 40 years? Won't people say to me if I publish this, "You have known this for 25 years, why didn't you publish it before?" ...

This thing I am telling you I know, and if this was all I did know, I would have been out of this thing a long time ago; and I know a whole lot of things besides. I said to Dr. Stewart, "That is only a little bit; and you have only just

been picking out flaws here and there; but there is the other side you haven't said anything about; and you have no right to send out a document of the sort which presents only the faults you have been able to pick out and says nothing about the greater side which is far more worthy of attention." I want to tell you I have never spent 15 minutes in looking over my documents to see if I could find something of this sort. I have taken pains not to do it. I have said, "I cannot allow myself to do such a thing."

James White's Difficulties

I will tell you further, Brother Amadon, away back when I was a boy of 21, in the *Review and Herald* office there, I saw things, knew things, saw what the Elder was doing—his manufacturing, his scheming, his manipulating against you and Brother Smith. I know of Elder White's opening private letters in order to get information of what was going on. Warren Bacheller does not know it to this day, but it is a matter of fact that one day when Uriah Smith was up at Grand Rapids he (Elder White) saw a letter from him, and he said, "This is from Warren Bacheller, I know his hand writing." He softened that envelope, opened it up, read it, didn't find a word in it of what he thought was there, sealed it up and sent it on in the mail. I know the man that saw him do it. Warren didn't know anything about it. I have never told him. But Dr. M. G. Kellogg was present when he did it, and saw him doing the thing, and he is an honest man.

Now, I saw scheming going on. Elder White talked to me about what he wanted to do to Uriah Smith, and I pleaded with him for Uriah. We once had a conference committee of our own, and he and Brownsberger and I were the whole Conference Committee. You remember that time?

Amadon: Yes.

Kellogg: I stood stiffly against that thing. I refused to send my resignation in. Some men are alive today that have got that very weakness. W. C. White has got all the weakness of his father without the greatness; and that is just where the trouble is in this game. Elder



The Palm Garden provided a restful, light-filled space for patients to recuperate.

[James] White, when he got to going on a wrong track, and found he could not do a thing, turned square about, acknowledged it, and said, "I have made a mistake."

... He was a peculiar man. He came to me one day and said, "Dr. Kellogg,"—he was telling me of his trials; he and Sister White were having a quarrel. He said, "Brother Kellogg, it is wonderful; my wife sometimes has the most remarkable experiences; and the Lord comes near to her and she has the most remarkable experiences; and then again the very devil comes in and takes possession of her." Sister White herself, I want to tell you, has gone through a very peculiar experience. Twenty-nine or thirty years ago she was going

She [Ellen G. White] said, "They call me a prophet; I am not a prophet. Prophets predict; I do not predict." Now I believe Sister White told the exact truth about that thing. I think they have mistaken the gift the Lord gave her.

through a very peculiar experience, and I think she was very much depressed. She had had troubles; she and the Elder had had a quarrel; he had gone off and left her, and for two weeks he would not go out to the old brick house by the mill pond to sleep with her. He would not stay in the house with her.

She said, "Dr. Kellogg, I sometimes doubt my own experience." All the while the Elder was an erratic man, and had several strokes of apoplexy, and of course his conditions were abnormal. But Sister White backed him up for a long time. He fought me for three years, went all around the country calling me a thief and a liar, and Sister White backed him up for a long time, but after [a]while took my side. Sister White came here to Battle Creek,⁸ saw these men had misrepresented her, and saw, as she told Elder Haskell, "Dr. Kellogg is the same man as he always was." She

talked to the patients, and she went all about the Sanitarium, and she blessed the whole place. She was here for 48 hours, and not one word of censure did she say against the institution either here or at the Tabernacle. . . .

She saw that she had been deceived, and she told the audience there she knew that there had been this exaggeration, that it had been perpetrated upon the people, and they had been misled; and she said, "They call me a prophet; I am not a prophet. Prophets predict; I do not predict." Now I believe Sister White told the exact truth about that thing. I think they have mistaken the gift the Lord gave her, and have exaggerated the thing, and tried to make out of it a club with which to beat people into line.

... The Elder had a dealing with the Sanitarium by which he got possession of \$5,000 that did not belong to him at all. He made a contract with the Sanitarium to publish the *Health Reformer* for half the profits. At the end of three years, he had a profit of \$5,000, and they asked him to let them have \$4,000 of it to put up the new building with; they asked him to take \$1,000 and let them have four; and he said he would take the whole thing or none. He said if they would not let him keep the whole thing, he would throw up the sponge, withdraw his influence from the Sanitarium; and I helped the Elder work it through.

I was doing the editing; it was paid for out of the profits, and there was \$5,000 left. I labored with Harmon Lindsay, Ben Auten, and Ire Abbey to get them to assent to the Elder's proposition. I said, "That money will come back," and I felt under obligations to see that it did come back. The Elder went on, kept the money for several years more, and made thousands of dollars. When the Elder died, I figured it up and found out that through myself, the *Health Reformer*, and my brother Merritt, he had made out of the health department, \$20,000—a sum equal to \$20,000, and the Elder got sick about the time we started the new building; he had promised to raise the money for it, but he got sick just as we started and there we were, with the foundation laid, the frame going up, and he hadn't raised any money at all; and he had a stroke of apoplexy, went down to South Lancaster, stopped with Elder Haskell,

and while there he sent me an order for \$5,000 on the *Review and Herald*. He told me before he went down there that he intended to pay that money back, that he had always intended to pay it back, that he had told the members of the Board so, told Drusilla Lamson so, told Mrs. Hall and others, they all knew it, that he intended to pay that money back; so when it came, I understood that was the refunding as he agreed to do.

But he got well, came around and demanded it back. . . . I told him it belonged to the Sanitarium, . . . and I couldn't do it. Then he went right at it to down me. When it came up to the election, I told the nominating committee they could leave him off or leave me off; I would not serve on that Board with him. He had been using his influence against the institution, told the people all over the country the institution was going into bankruptcy, and so on, and advising them to withdraw their money; and I would not be responsible if he was on the Board; so they left him off.

He demanded that an arbitrating committee be appointed, and it was; and we left the thing in their hands. That committee came to see me and our Board, and said, "We have talked with Sister White, and she says she has seen that you should pay that money back to the Elder." I said she never saw it. "Oh," said Elder Butler, "Oh, do you mean to say that you know better than Sister White does what she has seen?" I said, "I can prove to you she never saw it, that the Lord never showed her any such thing."

"Well, you have a big task, it seems to me, for a little doctor."

"Very well," I said, "I will do it to your satisfaction. You will have to admit it."

I proved it to him in less than five minutes. . . . When he made that bargain, . . . it was a part of the bargain that he and his wife should have their board at the Sanitarium. He and his wife should have their board and half the profits, and the Sanitarium should have the other half; so of course the Sanitarium paid his board and his wife's board out of their half of the profits, and he would pay the expense of conducting the journal out of his half of the profits.

He boarded there with his wife; and when they left town, he put me in to take his place, and I boarded there for two years on his credit at the Sanitarium.

Now, then, the Lord knows what that board is worth, and the Lord is a good bookkeeper, and the Lord never would have said the Sanitarium should pay back the whole \$5,000; the Lord would have deducted the board bill, at least. They all saw it you know, so there wasn't any way to get out of it. . . .

However, the next morning after that meeting, I went to the bank, got the check, and paid the money back to the Elder when I knew we ought not to do it. Why? Because these men had got Sister White to take her stand with Brother White that the money had got to go back; the Lord had said it. I could not stand up against that. But I took my stand before them so they knew how I felt about it. The Elder took the money, paid it into the *Review and Herald* to settle up the old scores down there when he had had more of the profits than he ought to have had on his books.

Then he got up a special supplement of the *Review*, and in that he told how he had paid the \$5,000 into the *Review and Herald* office. . . . There was a little note in the supplement to the *Review* in which he admitted he had had more of the profits than he ought to have had out of the *Review and Herald* office, and he had made it right by paying in \$5,000. And that \$5,000 he had stolen from us to pay off a \$5,000 debt—to pay back \$5,000 he had stolen from the *Review and Herald*, to make the thing square.

Now I waited. It was an awfully hard thing. I went to the bank, and got the money on my own account, borrowed the money at the bank, got the money on my own account. The money was in the bank on deposit, and I trusted the Lord to help me to get it back some way. I did that to take that out of the hands of that committee, because the Elder claimed the Good Health also, and I claimed the Good Health for the Sanitarium, and I felt if I did that thing, then the committee would have courage enough to say that the Good Health belonged to us. I saw they were going in for compromises, and I knew we must pay the \$5,000 and keep the Good Health.

When the committee met, they decided there was nothing to do with the \$5,000; and the Good Health belonged to the Sanitarium. So I waited to see what next to do, waited for awhile, and in the meantime, the Elder died (August 1881). He would not have done such crazy things if he had been sound. It

came pretty nearly time for the next General Conference to come, and I got to W. C. White—I never talked this over with you before, did I? Never had any talk with you about this before?

Amadon: No.

Bourdeau: No.

Kellogg: I got W. C. White, S. N. Haskell, H. W. Kellogg—they were here getting ready for the General Conference. I told them I wanted that \$5,000 back; that it was gotten away by wrong doing, and I was going to have it back. H. W. shook his fist in my face and said, "You will never get a dollar of it." I said, "I will have every cent of it." I said to W. C. White, "If this money is not paid back to me before the General Conference comes, I shall stand up in that General Conference, and I shall tell the entire story from beginning to end." I said, "It will be a hard thing to do now that your father is dead and gone but I will do it before I will let the Sanitarium suffer the loss of that \$5,000 which belongs to it and which we need." We were in great debt and having a hard time.

They had a business session at the *Review and Herald* office. You were down there, and must have been present at it; and I happened to be down there that day about ten o'clock in the counting room, and H. W. walked in and said, "Here is a check for you." He passed it to me—a check for \$5,000. He says, "I want you to understand I don't do this of my own free will, but because I am instructed to do it by the Board." And I suppose you are one of the men that instructed him to do it.

Amadon: I don't think I was on the Board then.

Kellogg: Perhaps you were not, but you knew about it.

Amadon: O yes, I knew about that.

Kellogg's Relations With Ellen White

Kellogg: I took that \$5,000, and that squared the thing up. Now this is the point: I took my stand square against Elder White and Sister White and the testimonies in that thing, and against the whole General Conference Committee, and they gave me \$5,000 because they did not dare face the truth. Now, then,

Sister White knew from that time on that it wasn't any use sending me testimonies that were not square; that I would not submit to a testimony or anything else that was not square, in harmony with the truth, and that I would not go on cringing down on my knees.

. . . . When I sent Sister White my first letter and told her I did not accept what she had written me, and it was not the truth—I have got the letter on file—the concluding words of that letter are, "In sorrow because I have caused you sorrow, Ellen G. White," . . . and [she] begged me to come to Australia; but I could not leave my work and run over there to settle up such a trifling thing as that. . . . ?

Success of Kellogg's Program

But so far, I confess, it has not looked very much as though the time had come for our work to be closed up. It does not look that way. Our work has been growing. . . . Our Corn Flake Company with just simply nothing but a little handful of corn flakes over on the shelf two years ago—today that company is worth a million dollars, and I have very little interest in it. I had the principal interest but I turned it over to the Medical Missionary Board with the instruction to use it for helping the Sanitarium out of debt, and helping the Haskell Home, and carrying on the things I have been trying to do, and for paying off those Medical Missionary Board debts if the General Conference refused to do it, just as far as the Board thought they ought to do it.

I did that a year ago—appointed that Board, and put that money entirely out of my hands. The General Conference has been going around ever since that time, going about telling how I stole that money, disregarding the cry of the poor; that we had defrauded them, and all that sort of thing when I have made provisions to pay every dollar of it. I saw letters from Evans and others saying that. I know J. N. Loughborough; you know him don't you?

Amadon: I think I used to know him.

Kellogg: If you write him and tell

him you have permission, he will send you a letter from me in which I laid that thing before him. He had five hundred dollars here, and when I understood the facts about it, I wrote him at once and told him that I would see that every dollar of it was paid; that I had made provisions for it already; explained to him just what I have been telling you. He didn't come to me. If he had come to me I would have told him; but he talked it all around town, never came to me, and I didn't know about it until just the other day, since I wrote him. As soon as he wrote me, I wrote and told him the thing was going all straight and I would see that every dollar of it was paid; that nobody that ever trusted me would be sorry for it; and he wrote me and told me about it. He had got the letter. He has written me since, and he kind of hinted in his letter that he had had considerable feeling and said some things once; but I didn't know what it was until a man told me the other day that he talked very badly about me when he was here. He said I told him it would be certainly safe, and he could get his money and all of it any time. When he wrote and told me about it, I said, "You can be sure you will get your money." If this Board into whose hands I put the money would not pay it, I would pay it myself.

... The little factory over there making health foods, I did not own a dollar of it. I rented it. Now I own it, own the whole thing; and the Corn Flake Company have just declared a dividend the other day of 300 percent.

Bourdeau: You are connected with your brother, W. K., I presume in the food factory here?

Kellogg: I have been the proprietor of the thing; he has been my manager and had a certain income for his services. Now the corn flake factory—I incorporated that, turned over the stock, and I have only got just a little stock in it.¹⁰ My stock, that is the great bulk of it, I turned over to a new Board, the American Medical Missionary Board, so that it might have that with which to meet those obligations.

Bourdeau: I have brought you some hundred hands in your factory.

Kellogg: I don't know anything about the factories, have nothing to do with them; I don't pay any attention to them; I have got enough other things. They simply go ahead and do what they

can. It looked as though I was hopelessly bankrupt, and to tell the truth, that is why those men made such a scampering to get away from us—because they

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saw we had such a great debt they thought we could never get out of it in the world; and they now see the thing is working its way out, and they are mad with jealousy. A man who knows W. C. White intimately told me that he knew positively that W. C. White was distressed beyond measure because he saw what had come about as a result of his attack. . . .¹¹

That is what I said to Belden, and what I said to everybody that had anything to do with it; that I hadn't any sympathy with the Conference, and I think the church has gone too straightforward against right and reason, that it is perfectly right they should be taken with the consequences of their own folly, and they will. Now, I do not know whether I have anything more to say.

Amadon: I have been thinking while you have been talking here, Doctor, speaking about various things, I have thought of this text of Scripture, "How can two walk together except they be agreed," and I have been thinking how in truth, or what good there is in this connection, of your being a member of the church and feeling as you do towards the people against the General Conference, and Sister White, and Will White.

Kellogg: I haven't any feeling against them at all. I haven't intimated to you that I wanted to do them any harm, have I? I have no feeling against them. They will suffer the consequences of their wrong doing. Why should I have any feeling against them?

I have simply mentioned to you the facts, and they have been making charges against me. All the Battle Creek church has got to do, if they have any confidence in their course of action—let them put me on trial and demonstrate these things are true. That will be enough to turn me out of church. I am accused by the General Conference men of infamy, of immorality; I am accused of robbery; I am accused of sending spies about; I am accused of being hypnotized by Lucifer. I have been openly accused before the whole town of infamous things here, of being connected with the devil; those things have been held right up in public. . . .

James White's Early Actions Towards the Sanitarium

Elder White was running amuck against me for three years, and Sister White was with him most of the time. Then she and the Elder had a quarrel and she began to come on the other side of the thing. There was a testimony at that time that you must have in your possession, when the Sanitarium was built, when the first building was put up; you remember the time—a little testimony was put out—the Elder says himself that he didn't do things quite straight in those days. O. B. Jones was superintendent. When it was gotten done, it had cost a great deal more than we expected it would cost, than we expected it was going to cost. When we were digging the ground, putting in foundations for the building, we came across some stone—

Amadon: You know we had a regular hocus pocus—a foundation one time—then that had to be all taken out. Brother Loughborough and J. M. Aldrich encouraged it.

Kellogg: It was an infamous thing, a crime—tearing that thing down. It was torn down for no other reason than because James White was not consulted. They were putting on the second story. When we were digging the foundation for that new building, we found some of the old foundation stones of that first building, and the Elder said, "I declare; here is a part of that old foundation; I thought we got every one of those

stones out of here." He said, "I will tell you, Doctor, if I had known how much power and strength there was in this thing, I never would have torn that thing down."

Now, the Elder came in and tore it down for he didn't have a thing to do with founding the Sanitarium. He tore that thing down. They had to raise about \$11,000, if I remember right, and that was all thrown away in tearing that building down. . . .

When we got the next building done, it cost a great deal more than we expected, and the Elder thought we were going bankrupt sure. We were in debt \$15,000, and the Elder felt pretty blue. A testimony came out saying that building was too big; and we had been patterning after the world; and our furniture was too expensive; and all that sort of thing; and there was a footnote in it. Do you remember that little footnote in it which Elder White put onto the testimony, explaining that the cost was due to changes for which Dr. J. H. Kellogg was responsible? Do you remember that also?

Bourdeau: I think I do.

Kellogg: You remember that, Brother Amadon?

Amadon: I don't recollect that now, but I know there were some funny things going those days. (!)

Kellogg: You told me once that you had a copy in your house of that testimony that condemned the building, condemned the furnishings, condemned me as being responsible for it; and James White slipped out of it so as to get it all onto my shoulders.

Amadon: I know something about how the Elder used to do things.

Kellogg: Don't you remember that testimony?

Amadon: Perhaps I don't just recall particulars.

Kellogg: You are hedging. I want to know whether you have got a copy of that testimony or not. *Does the truth need to hide?*

Amadon: Oh, no, no, no!

Kellogg: It was not true at all and never was true about my being responsible for the great cost. I had made a few changes, but the changes *saved* expense. I was not responsible at all, but then the testimony said I was responsible. James White put that note in, you see, so as to turn the thing on me, attached it to the testimony; and it went

out with the testimony as a part of it. I mention that simply as an illustration of the old manipulations.

Bourdeau: You were younger and you could bear it.

Kellogg: I could bear it now better than I could then. This is not a new experience to me. I have had practice in it and training in it. I want to tell you that 12 years ago I had a clear apprehension that just this thing would come that is here, and it has been a worry to me, a worry to me all along the years; for I knew that sooner or later these fraudulent practices in relation to the inner life of this thing would come to the public, and they will come. The Lord helping me they won't come by me, because my feeling has been that the Lord was dealing with Sister White, and the thing was to be left with the Lord, to let the Lord deal with her. It is not my duty to correct her; I have got faults enough of my own, and she has a right to make mistakes (?); that does not change my attitude.

G. W. Amadon: That is why I feel so about that poor, deluded Dr. Stewart, a man comparatively in his youth attacking that aged woman.

Kellogg: Well, sir, but he is not to be blamed for it. His experience is responsible for his doing such things. . . .¹²

When things were going on down here at the Tabernacle, Brother Amadon, and those miserable things were being written in the papers, I knew she would see some of those things, and I wrote her and told her that whatever appeared in the paper she must know I had nothing to do with it; that I refused to see reporters or to have anything to do with them. I sent her word because I did not want her to think I was so mean, contemptible, unmanly, and would do such things as that. The Business Men's Association sent a committee to see me to tell me they would have Elder Daniells arrested if I would permit them to do it.

Amadon: We were there before the business committee.

Kellogg: But I want you to know they could have done it and would have done it if I would back them up; but I told them I would not back them up one atom in doing a thing. The thing Elder Daniells was doing is recognized by law as conspiracy, and imprisonment is the punishment for conspiracy. I have just as good legal advice as I wanted to have that those men are carrying on this

minute a conspiracy, and I could make it warm for them if I chose to, any minute I chose. You cannot get up, get a whole lot of people organized together to run down an institution or a man or a community. Institutions, characters, and business are respected and protected from invasion by the government. . . .

If the General Conference Committee will challenge me—I make that statement about that—if they will challenge us to prove it, and will call me up in court, I will do it; I will prove that. I can prove that they do say that thing; that they are doing it. Is Irving Keck a liar? Their own ministers are the men I can bring forward as evidence against them. When W. A. Spicer was in South America, he just went around there telling people tales that are false, and they scattered them about the country, and I know it now. Now see here; this is the thing I have to meet. . . .

The Campaign Against Living Temple

I want to tell you one thing to show you what I have to stand, what I have to meet. Elder Evans came to me and said, "Prof. Prescott made a statement in public about you that was false." I said, "What was it?" He said, "He stood up before the whole church there and stated that you had sold fifty thousand copies of *Living Temple*. When he came down from the pulpit I saw him and I said, 'Prof. Prescott, you know yourself there were only 5,000 copies printed.' 'But,' he says, 'I have got a letter that says 50,000 copies.' I said, 'Oh, but you know that is a stenographic error.' 'But I am not responsible for that.' " Now that is the kind of man we have got to deal with, Brother Amadon, by the confession of their own man.

Prof. Prescott wrote an article in the *Review* that was an absolute falsehood. . . . When in Washington after I was denounced by that article by Sister White, I had a talk with Prof. Prescott that I told you about.

Amadon: And you say she didn't intend that article for publication?

Kellogg: No, no. They telegraphed

her, "Great crisis, it must be published," after I stated that I would accept the testimony and would stop the sale of the book. A friend was in the house when the telegram came and told me about it. They forced the thing upon her. A man who has been always rather against us—they said in a General Conference Committee meeting, and this was told me by a man that was there at the time of the meeting—they said, "Prof. Prescott, that thing ought to be published." He said, "You trust me. I will see that it is published." So he immediately sent this telegram to Sister White: "Great crisis; must be published." And she reluctantly consented to let it go.

Now I am not sure whether that went before publication or afterwards, but my own impression is that after it was published they sent it as an excuse for publishing it, so that she did not have any chance to say anything to the contrary; but I may be in error about that, so I do not make a positive statement with reference to that thing. I said to Prescott, "Professor Prescott, there was that article you put in the *Review*; it was not true at all." . . .

Then there was an article I had written about the schools, and an article that Sister White had written about the schools, and they agreed exactly, and he knew it, and he was in a bad fix and did not know what to do. So he wrote an editorial and said, "Any reader will easily discover the entire disagreement there is between the article of J. H. Kellogg and that of Mrs. E. G. White,"—simply a political trick to tell them there was disagreement when there wasn't any at all. I said, "I am surprised to see your article. Tell me where there is any disagreement between my article and Sister White's? My own little children saw that was not straight. How could you do that thing, Prof. Prescott, how could you do that thing?" He said, "You know, Doctor, we have been in a state of war. We do things differently in a state of war from what we do in a state of peace." . . .

They wrote to Mrs. White herself, and she told a falsehood about me because she had been misinformed, deceived about it. My brother, Merritt, went up there and had a talk with her, a while ago, and she said to Merritt, "Dr. Kellogg cannot tell the truth. He is naturally a liar; he always has been." He said, "Why, Sister White, how can

you say that of him? What has he said that was not the truth?" She said, "He said that he would stop selling the *Living Temple* and he did not stop; he has gone right on and sold 10,000 copies more." And she has told that around. They have told her so, made her believe it. I don't hold the old lady responsible for it.

Bourdeau: How many copies have you sold?

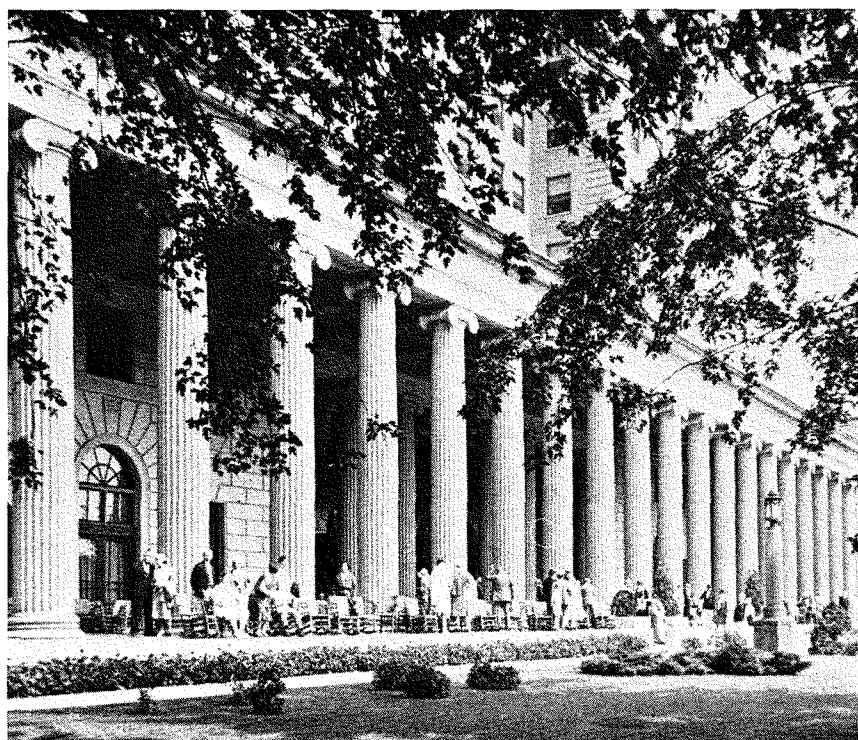
Kellogg: We printed 5,000 copies of it. When this thing came up, we found there were 3,000 copies left. There had been only 2,000 copies sent out, and some of them came back. We took them, cut out of those books certain pages, pasted others in; and I wrote W. C. White about what we were going to do, to send out a few copies, and he agreed if we did not hear something from his mother to the contrary, to let them go. So we cut out a few of the objectionable pages, pasted other matter in place of them, and let some of them go you see. W. C. White agreed to it. So I suppose there are left about 1,500 copies now. They have not been sold since. Now, then, over in England, the tract society had about 500 copies, and they went right on selling them.

They sold off the balance of them just a little while ago.

I knew Sister White made that statement about me, and it is not the truth. She said I am a liar because I sold 10,000 copies of *Living Temple* when I said I would stop. Now, I am not a liar. Prof. Prescott stood up there before an audience and I could bring scores of people to testify to it—that he said I had sold 50,000 copies of that book.

Amadon: I cannot believe that, Doctor—that Prescott would get up before the people—now see here, if there were a thousand persons present, that virtually amounts to a thousand lies, because it conveys that thought to each one, and it seems as though—

Kellogg: Then it was 10,000 lies, for I do not doubt that every one of them told as many as ten people of it; and he told the 10,000 lies then. He said it. Now I will tell you the facts. You see he was one of the directors of the printing office that printed the book, and he knew it was a 5,000 edition. I was talking with him in his office after the thing was denounced, and I have stated to him, "We have only sent out a few hundred copies, about 3,000 copies I think." When I got home I wrote to him.



Started in 1927, the Towers Addition expanded sanitarium facilities to accommodate 1,300 guests. Then came 1929 and the Depression. The average number of patients fell to 300 and in 1933 the institution went into receivership.

On inquiry I found there had not been so many sent out as I thought; that instead of sending out 3,000, we had only sent out 2,000. We had still 3,000 copies on hand of the 5,000 edition we had printed. I wrote him that just a short time after I got home you see.

On looking up the letter after Elder Evans told me of it, I found out the stenographer had got on an extra cipher, so the letter said, "We have still on hand

I do not believe in free love doctrines, and I never have been standing on that side of the fence. I am trying to stand up for straightforwardness and purity. . . . These people have come out to try to smut us in every way they can.

3,000 copies of the 50,000 copies that were printed." So you see I referred to the first edition, the only edition that was printed. By mistake my stenographer made it 50,000 instead of 5,000. In order to believe we had sold that many, Brother Amadon, he had to imagine that between the time I was there in Washington and the time I wrote that letter, which was about six weeks—that in that time, we had actually printed, published, bound, and sold 45,000 copies more of the old edition. I wrote him and stated, "We have got 3,000 left of the 5,000 edition which was printed." But the stenographer put a cipher on by mistake, and that made it 50,000. Then he went off, got up and made a statement in a public meeting that there had been 50,000 copies of this awful book circulated. . . . While he knew it was not true, he thought that letter would protect him from being shown to be a willful liar. The Lord knows it was a willful falsehood. He was trying to make his case as good as he could. . . .

Amadon: What does Paul's text say—"Beareth all things, believeth all things, hopeth all things, endureth all things."

Kellogg: Brother Amadon, would it be a good thing for the General Conference Committee to act on that principle for a little while? All the brethren say, "Be patient, Doctor, be patient; bear all things;" and I am bearing all things. I have been bearing all the things you have been hearing this afternoon; and I am bearing it; but how much are these preachers bearing it? How much are any of them bearing? They are simply hatching up cases, making a man of straw and a monster out of straw, carrying it all over the world exhibiting it.

Amadon: You know the Psalmist says, "They search out iniquities; they make diligent search."

Kellogg: It is not iniquities they search for; it is myths and fables. They manufacture goblins out of whole cloth—stories about W. K. and me, stories about a brothel—

Amadon: I can't believe they circulate any such miserable stuff as that.

Kellogg: You can say what you like about it. It comes to me from all over the country—about having a house of ill fame downtown—that we supported it.

...

There have been put into those testimonies sentiments and insinuations that are just enough to give the people foundations for manufacturing such tales, and thinking the testimonies are backing them up; then when you come up to make them face it, "Oh, no; we didn't mean any such thing as that at all." I want to tell you that when Mrs. White wrote in her article that that book, *Living Temple*, taught free love doctrines, she wrote something that was libelous, and is not true. There are no such doctrines in *Living Temple*. You have read the book through, did you find any such there?

Bourdeau: I didn't think I did at the time.

Kellogg: You cannot find it; it is not there. I do not believe in free love doctrines, and I never have been standing on that side of the fence. I am trying to stand up for straightforwardness and purity, and I try to do my part in holding up correct standards in the world. These people have come out to try to smut us in every way they can.

Bourdeau: That is one of the points I wanted to speak to you about some time—that is, what is contained in that book.

Kellogg: I will tell you about that; it

will take but just a minute to say all I have to say about it, and that is this thing; I believe in the omnipresence of God. How God is omnipresent I don't know. Do you believe in the omnipresence of God?

Bourdeau: I do, omnipresence, omnipotence, and omniscience.

Amadon: Present as a Holy Spirit.

Kellogg: That is all I believe.

Bourdeau: I believe we are in the likeness of God, with regard to intellect as well as to body; but at the same time that the knowledge that He has is unlimited, but with us it is limited; and the power He has is unlimited, but with us it is limited.

Kellogg: Certainly, certainly. Now I hear the brethren say when they are at a meeting, "I feel that the Lord is here." I go into the laboratory, look into a microscope, see cells under my eyes, see cells working there, and I say, "God is here working." I cannot see how God's Spirit is separate from His presence. Now you see I don't mean "the Lord Himself is here;" I mean His Spirit is here. It is all right as far as I am concerned. All I wanted to explain in *Living Temple* was that this work that is going on in the man here is not going on by itself like a clock wound up; but it is the power of God and the Spirit of God that is carrying it on. Now, I thought I had cut out entirely the theological side, of questions of the Trinity and all that sort of things; I didn't mean to put it in at all, and I took pains to state in the preface that I did not; I never dreamed of such a thing as any theological question being brought into it. I only wanted to show that the heart does not beat of its own motion, but that it is the power of God that keeps it going. Now, Sister White wrote an article and said, "It is wrong to say that God Himself is in the tree."

Now, I didn't intend to say that. I didn't intend to say that—that God Himself, the Almighty, separate and distinct from His power, from His spirit as a separate entity—that He was in the tree. I didn't mean to say that. I meant that the Spirit, the power, the intelligence of the Almighty is being manifested in all these living things that are going on about us.

Amadon: Yes, in all vegetable life, in all animal life.

Bourdeau: In everything.

Kellogg: Certainly. I never dreamed

of such an interpretation being put on it as they have. When I found such an interpretation was being put on it, I said, "I will change it, do anything to correct that;" and you know, they would not let me change it.

Bourdeau: One thing you left out—about God's having form, shape, parts.

Kellogg: I must say I don't know what God's shape is.

Bourdeau: We can tell to a certain extent, but at the same time we are so inferior we cannot tell what we see.

Kellogg: I simply say I do not undertake to define that part; I am willing to take it just as the Bible leaves it; and that is the way I have always been willing to take it.

Amadon: That is all right.

Kellogg: . . . I told Prof. Prescott I would go home and submit to anything; and they put me under the supervision of the West Michigan Conference, and I submitted to it. They put the Sanitarium under the supervision of the West Michigan Conference and appointed your daughter, Brother Bourdeau, as superintendent of the health and temperance work of West Michigan, and when it came to the end of the year, I was required to send my report of the Battle Creek Sanitarium to your daughter who was the official head of the Battle Creek Sanitarium, was the head over us, and I sent in my report, and she presented it to the West Michigan Conference, and it was published.

What more could they ask of me? I considered it a very pusillanimous arrangement, I am perfectly willing to say, but I submitted to it so they could have no excuse for saying I was in rebellion. . . .

I believe exactly as I did when Sister White said I ought to be ordained for the ministry. But when they get ready to turn me out, I shall not make any protest or lawsuit about it, or anything; I shall just simply accept the thing when it comes along; but I am not going to withdraw from the church or make any request to be put out, because that will put me in an attitude in which I do not wish to stand. I stand for the truth, and I have not changed, and I do not want any one to have any excuse for saying I have. I want the people who keep on telling the lies to be responsible for the lies.

Bourdeau: I wish it were a good deal different with regard to the situa-

tion.

Kellogg: These men have made it. W. C. White is first responsible. Prof. Prescott is next responsible, Daniells comes in, and Evans is ready to do any kind of dirty work they want him to do.

Sanitarium By-laws

Bourdeau: With me it has been only on two points—the point you have mentioned in your book, and the point of the Sanitarium by-laws.

Kellogg: Now, what about the by-laws?

Bourdeau: I don't know as we ought to spend the time. I find it is stated three times that the work of the Sanitarium, of the Association, is not to be denominational or sectarian.

Kellogg: Yes, that is right.

Bourdeau: Then I find it stated too that the persons that come into the Sanitarium as members, that they are to come in as believers in God, believers in the Bible, as being the Word of God, and Christianity, principles of Christianity, and then not having anything to do with sect or denomination. That is, it matters not whether they belong to sect or denomination if they will believe in God—

Kellogg: The fundamental principles of Christianity.

Bourdeau: They can become members. With that idea it is a great question in my mind, with that idea—our Seventh-day Adventists as a denomination which started that institution are not mentioned at all in the incorporation or by-laws—not mentioned at all, no reference is made to them at all whatever; then how can they be known to be the persons or the company of the people that control the Sanitarium?

Kellogg: They are not the people who control it; and they never were.

Bourdeau: Well, members can be understood to be members in good standing in the Seventh-day Adventist church. That could have been put in.

Kellogg: But it never was in; it was not in the original articles that were gotten up for the incorporation; there was not a word mentioned there of Seventh-day Adventists.

Bourdeau: You see it is different from any institution of the kind established by other denominations.

Kellogg: But the denomination did not establish this institution. It was a private corporation. A dozen people came together, put money in, some more put money in, and it was owned by them. They were all Seventh-day Adventists, but they didn't put that into the Articles of Incorporation. They made it themselves, and not one mention was made of Seventh-day Adventists or any other denomination at all. . . . You can see them on file yourself. You might go through all the original papers of the Sanitarium, and you would not know there was a Seventh-day Adventist denomination on the face of the earth; it was not mentioned at all—never was. But it was distinctly understood and stated to me when I took charge of that

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institution, that that work was undenominational. It was never mentioned in the original articles; so when we formed the new articles, we copied these after the old articles. We copied it very largely after the old articles. It never mentioned Seventh-day Adventists or any sect at all; but in order to make sure that there would be no question about it, we put it into these articles—the things that have been understood before, the things that James White published in his life—that this institution is undenominational and non-sectarian. That is what it says in this article—that the money must be used for undenominational purposes, and it does not say the institution is undenominational; it does not exactly say that in so many words; it says the work is undenominational and non-sectarian, and the money should be expended for such purposes—it does not say anything about whether the in-

stitution is sectarian or what it is; there is nothing said about that; you cannot find it there in the articles.

Its objects and purposes were non-sectarian; that makes it non-sectarian; but the old institution was not owned by the church, was never controlled by the church, never had any orders from the General Conference committee, the state committee, the church committee, never obeyed any orders from any of these bodies; it was a self-controlled institution. Men put up the money. The church never appropriated money to it, and the tithes was *not* appropriated to it. It was done by individuals just like a farm or a store, or any other thing, but working *for* the denomination; so gradually had come to be looked upon as a denominational institution; but there was no ground for claiming church control; but this institution is owned at the present time by 675 Seventh-day Adventists. One hundred twenty-five of them are preachers. I think you are one of them. These people can come up here and vote to take possession of this institution, to turn me out of it anytime they want to do it, for I was just elected to office a short time ago for two years more; but they can come up next year and put in five preachers, anybody they want to put in; and at the end of another year, they can put in five more; then they can have the opportunity for the control of the thing and do what they like with it.

... If they want to come in and do it, why don't they come and do it? Why don't they vote us out and take possession of it?

Bourdeau: The printing office was the Seventh-day Adventist Publishing Association.

Kellogg: Nobody ever asked to have it put in in this institution.

Bourdeau: Don't you think it would have been fully as well?

Kellogg: No, I don't. If they had put it in that way, I would have quit right then. I don't believe in doctors putting themselves in that kind of corner. I think it is a doctor's duty to be free, to work untrammelled. This is a medical

institution, and I don't believe that a medical institution has any right to be carried on with an ulterior denominational movement behind it.

Bourdeau: Were all those received the other day Seventh-day Adventists?

Kellogg: I don't know whether one of them was or not? You can find out by asking Mrs. Foy or Mr. Wentworth, or Mr. Judd. I think it probable they were all Seventh-day Adventists. I didn't raise the question; I don't think anybody raised the question.

Bourdeau: Don't you think it would have been a proper thing to put into the Articles of Incorporation that anybody could have been a member of this Association who was a Seventh-day Adventist?

Kellogg: And then go the state of Michigan and ask them to exempt this institution from taxes? This institution was established for certain specific purposes. I have a testimony from Sister White in which she says, "Your work is an undenominational work." Then if we get our support from inside, why should we ask the outside to support a denominational concern? Isn't the denomination willing to support its own institutions? Are they willing to carry on a denominational institution and then ask the outside public to support it for them? Do they want a thing for the cultivation of their own cause, then expect somebody else to pay for it? Sister White said, "Your work is not a denominational work, therefore you ought not to ask our people for funds, but should get it from the outside." This institution has not asked the Seventh-day Adventist people for funds.

We have earned our way; we are paying our own way. With my own hands in surgical operations, and with the profits on the foods and my own machines that I have invented, the thing has been paid for again and again; we have turned back to the Seventh-day Adventist people \$700,00[0] in charity and in educational expenses for the \$35,000 which they originally put in. We paid them back all they ever put in, and they still own it.

Bourdeau: With regard to membership, I am a member, and my membership cannot be transferred to anyone else, and if I die, my membership dies with me.

Kellogg: Yes, sir.

Bourdeau: Is it so for all?

Kellogg: Everybody.

Bourdeau: With yourself as well as anybody?

Kellogg: Yes, sir. I have got one vote, only one. I got a letter from a brother a while ago, and he said, "The leading brethren in this Conference have stated that you own the Sanitarium, and we want to know the facts if you have gotten possession of it." Brother White who used to be here in town, came here, and he said to me in my office, "Doctor, I have a good deal of sympathy with you, but I think you have made some very serious mistakes." I said, "Be perfectly frank to tell me about them." "Well," he said, "don't you think it was a mistake when you allowed the deed of this institution to be put in your name?" I said, "How did you get that idea?" "The leading brethren told me so."

Bourdeau: That it was put in your name?

Kellogg: Yes, sir. I said, "I am not going to answer that question. You go to the register of deeds and find out in whose name it is. Do you suppose the Sanitarium could issue bonds on an institution when I had the deed?" ...

I shall attend to my work, my business. It is the preachers of the denomination, and the members of the denomination, the leaders of the denomination who have neglected the principles I have been standing for, and we could not help but see that when these men were neglecting these principles we were working for, and neglecting our work, gradually there would grow up a chasm.

Bourdeau: I thank you for having spent so much time with us.

Note: Dr. Kellogg was cast out of the Battle Creek Church without a trial November 10, 1907, 34 days after this interview.

NOTES AND REFERENCES

1. Dr. Kellogg proceeds to give quite a "gossipy" account of a G. I. Butler romance with a young woman following his wife's death. The point of the story is to demonstrate that, while Ellen White "approved" of this romance, A. G. Daniells did not, hence demonstrating his lack of faith in Mrs. White's testimonies.

2. Irving Keck had been president of the Florida Conference and was knowledgeable about the Butler incident.

3. J. Edson White, Ellen's older son.

4. At Union College.

5. This is evidently upon her return from Australia in 1901. Kellogg has jumped around in his account, making it difficult to keep the sequence of events straight.

6. This is obvious hyperbole. Kellogg had a reputation for holding grudges.

7. Kellogg had obviously done just what he accused others of doing—setting out to suggest a course of action for Mrs. White to follow. This was something many church leaders did throughout her long ministry.

8. It is hard to tell here if Kellogg is talking of a visit before James White's death in 1881 or one more than 20 years later.

His tendency to run his arguments together tempts one to suspect that he may have mixed up events in his own mind.

9. Kellogg next returns to claiming that the new Washington Sanitarium is much more expensive and less efficient than the one in Battle Creek.

10. In actuality, when the Corn Flakes Company had been formed some 18 months previously, W. K. Kellogg was named president and CEO. Although Dr. Kellogg held a majority of the stock until he gave it to the American Medical Missionary Board, he had agreed, at his brother's insistence, to take no active part in managing the company.

11. Kellogg digresses to discuss F. E. Belden's efforts to get control of the Tabernacle while working for the Kellogg brothers, how they opposed this, and eventually fired him for it. Belden was Ellen White's nephew, well-known Adventist hymn writer, and a long-time employee of the Review and Herald.

12. After denying any part in Dr. Stewart's "Blue Book," Kellogg argues that it owes its existence to the misuse and manipulation of the Testimonies and the "vicious" things Ellen White has written concerning him.